

AN ÆTHIOP I-

*an Historie, written in Greeke*

by Heliodorus, no lesse

wittie then pleasaunt: Englished by

Thomas Vnderdowne, & newly cor-

rected and augmented with di-

uers and sundry newe addi-

tions by the said

Authour.

Whereunto is also annexed the argu-

ment of euery booke in the beginning

of the same, for the better vn-

derstanding of the storie.

Imprinted at London, for

Francis Coldocke, and are to

be sold at his shop in Paules church

yeard, at the signe of the

greene Dragon,

Anno. 1587.

1591







To the right honourable Edwarde  
Deuiere Lord Boulbecke, Earle of Oxenford, Lord  
great Chamberlain of England, Thomas Vnder-  
downe, wisheth long and blessed life,  
with increase of honour.



As they somewhat be more precise  
than I, (right honourable Earle)  
which would haue noble men, &  
such as beare sway and rule in the  
weale publike, to be in all manner  
of sciences great. Artistes, and al-  
together bookish: so doe I farre dissent from them,  
that would haue them vnlettered, & flat idiots: for  
the bookish man busily attending his owne study,  
can not carefully enough tender the state. For such is  
the property of knowledge, that it breedeth a con-  
tempt of al other things in respect of it selfe. As for  
the ignorant, it is most euident & plaine, that he ca-  
haue no manner of gouernaunce, or skill of regi-  
ment in his head. The Greekes in all manner of  
knowledge and learning, did farre surmount the  
Romanes, but the Romanes in administering their  
state, in warlike factes, and in common sense, were  
much their superiours: for the Greekes were wed-  
ded to their learning alone, the Romanes content  
with a mediocritie, applyed them selues to greater  
things. I doe not deny, but that in many matters,  
I meane matters of learning, a noble man ought  
to haue a sight: but to be too much addicted that  
way, I think it is not good. Now of al knowledge fit  
for



## *The Epistle dedicatorie.*

for a noble gentlemā, I suppose the knowledge of histories is most seeming. For furthering whereof, I haue englished a passing fine, and witty historye, written in Greeke by Heliodorus, & for right good cause consecrated the same to your honourable Lordship. For such vertues be in your honour, so hauty courage ioyned with great skill, such sufficiencie in learning, so good nature & common sense, that in your honour is, I thinke, expresse the right paterne of a noble gentleman, which in my head I haue conceiued, it nothing did dismay me, or for that I was not knowen to your honour, neither may it seeme any rash attempt for that cause. For such is the force of vertue, that she maketh vs to loue, not onely our owne Countrey men by sight vnknewen, but also strangers, which by lande and sea be feuered from vs. Therefore I beseech your honour fauourably to accept this my small trauel in translating Heliodorus, whom if I haue so well translated as he is woorthy, I am perswaded that your Honor will lyke very well of. Sure I am that of other translators he hath beene dedicated to mighty kinges and princes. Therefore accept my good wil (honorable Earle) and if opportunitie shall serue hereafter, there shall greater thinges appeare vnder your Honours name. Almighty God geue you increase of honour, and keepe and defende you for euer and euer.

*Your honours most humble to commaunde  
Thomas Underdowne.*



## To the gentle reader.



Translated (gentle reader) not long agoe, Heliodorus Aethiopian history, which after I had committed to Maister Francis Colbocke, my friend, he caused the same to be published: wherewith (though not well advised) I was well contented, at that time: but now being by ripper yeeres better advised, I am at thy hand forced, to craue pardon of my boldnesse. I am not ignorant that the Stationers Shops are so full fraughted with booke of small price, whether you consider the quantitie or contents of them, and that the losenesse of these dayes rather requireth graue exhortations to vertue, then wanton allurements to lechennesse, that it were meete to publish notable examples of godly christian life, then the most honest (as I take this to be) historie of loue: yet, for as much as this once set abroad, cannot be called backe, I thought it meete to make it as perfect as I coulde, and to refoyme it from those so many horrible escapes, as both my absence which sicknesse procured, as also the vnskillfull negligence, or vnskillfulnesse and negligence of the Corrector or Printer, or both, haue filled it with all. For this cause haue I (though vnwilling) betwixt it againe. If I shall commend the reading of it to any, I might find other better to be commended. If I shall compare it with other of like argument, I thinke none commeth nere it. More Darthure, Arthur of little Britaine, yea, and Amadis of Gaule. &c. accompt violente murder, or murder for no cause, manhoope: and fornication and all vnlawfull luste, friendly loue. This booke punisheth the faultes of euill doers, and rewardeth the well liners. What a king is Hidaspes? What a patterne of a good prince?

¶.iii.



## *The Epistle to the reader.*

prince: What happy successe had he? Contrarietwise,  
What a leaude woman was Asface? What a paterne  
of euill behauiour? What an euill end had shee? Thus  
might I say of many other. But although gentle reader  
I might well defend the edition of it with good reasons  
and many, yet had I rather excuse it. By this meanes I  
hope I shall best satisfie all, and least offend those whom  
I most desire to please, those I meane whose iudgments  
are soundest, and farthest from corruption. Fare well:  
& God graunt that my labour be profitable to all, (for I  
feare not, but that it wilbe pleasaunt to many) and that  
none thereby take occasion of offence or doing amisse.  
What I haue done herein, conference with the former  
edition wil declare. The notes in the margent wil well  
supply the want of a table. Fare well.

## *Of the Author out of the*

*Latine translation.*



**H**Eliodorus Emesenus Sophista, the sonne  
of Theodosius, seemeth to be hee of who  
Philostratus maketh mention, calling  
him an Arabian, for that as I suppose,  
those countries are neare the one vnto  
the other. For Emesa (which is also cal-  
led in the mappes Emesos) is a citie of Phoenicia. And  
thus much may you gesse of the Authour, both by  
that Philostratus hath written, and by the matter also  
declared so largely. For although the things contained  
in the historie be altogether fained, yet are they by  
him made to agree very pleasantly. In the stile is much  
exquisite diligence, yet doth it bring with it a certaine  
delightful oblectation, vnited, as is meete in such an Ar-  
gument, with singular myrth.



# THE **ATHIOPIAN** 1

## *Historie of Heliodorus.*

### *The first Booke.*

#### *The contents.*

In it is declared the taking of Theagines and Cati-  
clia, by Thyamis captaine of the theetes of Aegypt, and  
howe they were brought into their countie, which is  
called the Pasture, where, in Thiamis his house, they  
fel acquainted with Onemon a Grecian, who telleth an  
excellent tale of his estate. After this is declared the ta-  
king of Thyamis by Mitranes, and the burning of the  
Island, and this did Nauficles by a great summe of mo-  
ney, procure Mitranes, captaine of the watches to doe,  
bicause Thermutes one of Thyamis his men, had taken  
from him a louer of his, named Thisbe, which he  
brought to Athens,



Soone as the day appea-  
red, and the sunne began  
to shine on the tops of the  
hilles, men, whose custome  
was to live by rapine and  
violence, ranne to the top  
of a hill that stretched to-  
ward the mouth of Nylus,  
called Heracleot: where  
staying a while they view-  
ed the sea underneath the,  
and when they had looked a good season a far off into the  
same, and could see nothing that might put them in hope  
of pray, they cast their eyes somewhat neare the shoare:  
where a shippe, tyed with cables to the maine land, lay  
at



## *The Ethiopian Historie*

at road, without failers, & full fraughted, which thing, they who were a farre of might easily coniecture: for the burden caused the shippe to drawe water within the bourdes of the decke. But on the shore eucry place was ful of men, some quite dead, some halfe dead, some whose bodies yet panted, & plainly declared that there had ben a battell fought of late. But there coulde be seene no signes or tokens of any iust quarrell, but there seemed to be an ill and unluckie banquet, and those that remained, obtained such ende. For the tables were furnished with delicate dishes, some whercof laie in the handes of those that were slaine, being in steade of weapons to some of them in the battaile, so souddeonly begunne. Other couered such as crope vnder them to hide them selues, as they thought. Besides, the cuppes were ouerthowen, and fell out of the handes, either of them that dranke, or those, who had in steade of stones vled them. For that soudaine mischiese wrought newe deuises, and taught them in steade of weapons to vse their pottes. Of those who lay there, one was wounded with an Axe, another was hurte with the shelles of fishes, whercof on the shore there was great plentie, an other was al to crushed with a leuer, many burnt with fire, and the rest by diuers other meanes, but most of all were slaine with arrows. To be brieft, God shewed, a wonderfull sight in so shozte time, bryuing bloude with wine, ioyning battaile with banquetting, mingling indifferently slaughters with drinkings, and killing with quassinges, prouiding suche a sight for the theaues of Egypt to gaze at. For they when they had giuen these thinges the lookinge on a good while from the hill, coulde not vnderstande what that sight meante, for asmuch as they saw some slaine there, but the conquerours coulde they see nowhere a manifest victorie but no spoyle taken away, a shippe without mariners onely, but as concerninge other thinges vntouched, as if shee had bene kept with a garde



of Heliodorus. Lib. I. 2

garde of many men, and lay at roade in a sanse har-  
boure. But for all that they knew not what that thing  
meant, yet they had respect to their lucre and gaine.

When therefore they had determined that themselves  
were the biggers, they drew neere unto the same; and  
not being now farre from the ship, and those that were  
aine, they sawe a sight more perplexed then the rest a  
great deale. A maide endued with excellent beautie,  
which also might be supposed a goddess, late vpon a  
rocke, who seemed not a little to bee grieved with that  
present mischaunce, but for al that of excellent courage:  
she had a garlande of laurell on her head, a quiver on  
her backe, and in her lefte hand a bowe, leaning vpon  
her thigh with her other hande, and looking downe  
warde, without moving of her head, beholding a cer-  
taine young man a good way off, the which was sore  
wounded, and seemed to lift vp him selfe, as if he had bin  
wakened out of a dead sleepe, almost of death it selfe;  
yet was he in this case of singular beautie, and for all  
y his cheekes were besprinkled with bloude, his white-  
nes did appeare so much the more. He was constrained  
for grieve to close his eyes, yet caused he the maide to  
looke stedfastly vpon him, & these things must they needs  
see, because they saw her. But as soone as he came to him  
selfe a little, he vttered these words very faintly. And  
art thou safe in deede my sweet hart, quoth he: or els hast  
thou with thy death by any mischaunce augmented this  
slaughter: thou canst not, no not by death be separated  
from me. But of the fruition of thy sight and thy life,  
doeth all mine estate depend. Yea in you (answered the  
maide) doeth my whole fortune consist. Whither I shall  
live or die, and for this cause, you see (showing a knife  
in her hande) this was hetherto readie, but only for your  
recovering was restrayned. And as soone as shee had  
saide thus, she leapt from the stone, and they who were  
on the hill, as well for wonder, as also for the feare they

No strange  
fightes can  
make the cues  
forget their  
hope of gaine.  
A description  
of a comelie  
maiden.



## The *Æthiopian* Historie

An euill life is  
full of feare, &  
men of euill  
conuerfation,  
tremble  
where no  
feare is.

had, as if they had beene stricken with lightning, ranne euerie man to hide them in the bushes there beside. For she seemed to them a thing of greater price, and more heauenlie, when shee stood upright, and her arrowes with the sudden moving of her bodie, gaue a clasp on her shoulders, her apparrell wrought with golde glistered against the Sunne, and her haire vnder her garlande, blown about with the winde, covered a great part of her backe. The theues were greatly afraide of these thinges, the rather for that they vnderstoode not what that should meane which they sawe. Some of the saide in deede that it was a Goddesse and Diana, other saide it was Isis, which was honoured there: but some of them said it was some Priest of the Gods, that replenished with diuine furie had made the great slaughter which there appeared, and thus euerie man gaue his verditte, because they knewe not the trueth. But she hastily running to the young man, embraced him, wept for sorowe, kissed him, wiped away his blood, and made pitifull mone, being very carefull for his safetie, which thing when the Ægyptians had seene, they turned their opinions: And are these, said they, the workes of a Goddesse? would a Goddesse kisse a dead man with such compassion? they determined therfore with themselves, that it was best to take hart of grace, & go know what matter was in deede. When they had therfore encouraged each other a little, they ranne downe, and found the maid busie in dressing the young mans woundes, and coming behinde her suddenlie, stood still, and durst neither speake nor doe anie thing more for their liues.

When she heard the sounde of somewhat about her, and their shadowes before her eyes, she lifted her selfe vp a little, and looked backe, but stouped againe straight, no whit abashed to see the theues in harnesse, but applyed her selfe only to bind vp his woundes that lay before her. Such is the force of earnest desire and true loue, it despiseth



spieseth all outward chaunces, be they pleasant or other, ,,  
 wile, onely beholding that which it loneth, and there, ,,  
 about bestoweth all diligence and trauell. But when ,,  
 the thecues passed by, and stode befoze her, and seemed  
 that they would enterpryse somewhat, she lifted her self  
 bp againe, and beholding them blacke coloured, and euil  
 fauoured, sayde: If you be the sprites of those who are  
 slayne here, you trouble vs wrongfully, for most of you  
 were slayne with your owne hands. As for vs, if we slue  
 any, we did it but in our owne defence, to repell the  
 violence which was proffered to my virginities, but  
 if you be men alieue, it seemeth you are theues, as maye  
 be deemed by the time you come in, you may doe vs a  
 pleasure to ridde vs from these present miseries, and  
 by death to finishe this our unhappie tragedie. Thus  
 did she sorrowfully lament, but they not understand-  
 ding what she sayde, left them there, accounting their  
 owne infirmitie, a sufficient garde to keepe them, and  
 hasted to the shippe, and brought out that which was  
 in the same: euery man bearing out as much as hee  
 coulde of golde, silver, precious stones, and sylke, not re-  
 garding other things whereof therein was great store.  
 And when they thought, they had enough, and there  
 was such plentie as might seme to satisfie the theues  
 desire, laying their pray on the shore, fell to diuision of  
 the same, not according to the worth and value of that  
 they had, but contented them selues with equalitie of  
 waight. As for the young man and the mayde, they  
 would take order for them afterwarde. In the meane  
 time another company of theues, whereof two hoyle-  
 men were captaines, came towarde them: which thing  
 as soone as those sawe that had bene there befoze, not of  
 courage to stirre against them, ranne away as fast as  
 they coulde, without taking with them any part of the  
 pray, lest they might giue their enemies occasion to pur-  
 sue them. For they were in number but tenne, and those

Death the  
 ende of all  
 miserie.

A. iij.

who



## The Æthiopian Historie

See what  
comeliuesse  
of personage,  
doth.

who came vpon them, were three times as many. And now was the maide a prisoner againe, but yet, not in durance at all. The robbers although they hasted to the spoile: yet partely, because they knewe not what those thinges signified which they sawe, and partly also for feare staied them selues a while, thinking that the former slaughter had bene made; by the thæues that had bene there before. But when they behelde the maide, though straungly, yet seemely apparailled, which despised those dangers that hanged ouer her head, as though they had bene none, and altogether imployed her trauell, to ease the yong mans wounds, and toke his græfe as heauily as her owne sorowe, they were not onely stricken with her beautie and hauities of minde, but wonderfully moued with the comelines of the wounded mans person. Such was the semelines of his countenance, and tainesse of his stature, even as he lay along afore them. For by this time was he a litle amended, and his personage had recouered his olde handsomnesse againe. At length after they had behelde them a good while, and he drew neare who was their maister, hee laide hand on the maide, and bad her arise and followe him. Shee, although she vnderstode not what he said, yet coniecturing what he willed her to doe, drew the yong man with her, otherwise shee would not onely not depart from him, but poynting with a knife to her heart, threatned that shee would kill her selfe, if they carried them not both together. Which thing, when the maister partly by her talke, but more plainly by her gesture, vnderstode, hoping also to vse his further helps in great affaires if he might recouer his helth againe, alighted himself from his horse, & commanded his harness bearer likewise so to do, and set his prisoners on them, commaunding the reste when they had gathered by the way to followe them; himselfe like a lackie ranne by their side and staied them vpright, if by meanes of their infir,



infirmities they were in danger to fall. Surely this daede was not without much glorie, for hee, who was their maister, waited vpon them, and he who took them prisoners, was content to serue them. Such is the appearance of very nobilitie, and the force of comelines, which can subdue the disposition of theues, and bring vnder the wilde and sauage. When they had gone about a sixtene furlongs, by the Sea side, they turned downe straight to the fote of the hill, and left the Sea on their right hand. And hauing gone ouer the toppe of the sayd hill, they hasted to a Poole that lay on the other side thereof, the manner thereof was thus. The whole place is called the pasture of the Egyptians, about the which is a lowe valley, which receiueth certaine exundations of Nylus, by meanes whereof it becommeth a pole, and is in the midst very deepe, about the bynnes whereof are marishes, or fennes. For loke, as the shoare is to the Sea, such is the fennes to euery great Poole. In that place haue the theues of Egypt, how many soeuer they bee, their common wealth. And for as much as there is but a litle land without the water, some liue in small cottages, other in boates, that they vse as wel for their house, as also for passage ouer the pole. In these doe their women serue them, and if neede require, be also brought to bedde. When a childe is borne first, they let him sucke his mothers milke a while: but after they feede him with fishes taken in the lake, and rosted in the boate sunne. And when they perceiue that hee begins to goe, they tie a corde about his legs, and suffer him but onely to goe about the boate, teaching him euen at the first after a newe fashion to goe by a haulter. And thus what rudese by so euer is borne & bred in the pole, accounteth the same his countrey, and a sufficient defence, for the safetie of theues. And for that cause all such people come thether very fast, for they all doe vse the water in steade of a wall. Moreover the great piece

What true nobilitie can doe.

The habitatio and place, where the theues of Egypt aboade described with their common wealth, and trade of life.

The education of their children.



## The Æthiopian Historie

How they be  
defended.

The Cap-  
tain's habita-  
tion.

of reede that groweth there in the spoozy ground, is in manner as good as a bulwarke vnto them. For by deuising many crooked & cumbersome wayes, through which the passages to them by oft tyme are very easie, but to others hard, they haue made it as a sure defence, that by no sudden inuasion they may be endamaged. And thus much as touching the Lake, and those Roges that inhabit the same. About the sunne setting cometh home their Captaine with all his retinue. When toke they the young couple from their horses, and layd their pray aboord certaine Boates, and the rest of the Robbers that taried at home, which was a great sort, ranne to meete the Captain from out of euerie part of the fenne, and welcommed him as if he had bene their king. But when they considered the multitude of the spoyle that they had wonne, and sawe the beautie of the maide to be so heauenly a thing, they gessed that their companion had robbed some church, and that they had brought away the Priest of the Goddess, or rather the liuely picture of the Goddess her selfe. And thus they coniectured by the maide, because they knewe not what had bene done. And therefore they gratulated their Captaine in heartie wise, for his valiant exploits, and so brought him into his stone house, which was an Ilande, farre from the rest, separated to his onelie vse, and a fewe others, who most commonlie vsed to keepe him company. Whither after he was brought, he commaunded the others to depart euerie man to his owne house, charging them the next day all to wayte vpon him. Him selfe with a fewe other that taried with him, after they had made a short supper, deliuered the young folkes to the custodie of a Grecian, whom he had taken a fewe dayes before, that he might be their Interpreter, letting them haue a corner of his owne house, not farre from his lodging, with commandement, as well diligencie to see to the wounded young man, as curiouse to looke to the maide,



maide, that she by no meanes shoulde be amoyed. But  
 he, what with his former travel the day before, and also  
 with care of his present affaires, fel a sleepe. And when  
 all was whiske in the marish, and every man at rest, the  
 maide took that occasion, and absence of men, to be a fit  
 time, to lament and waille, and the rather for that in the  
 night, shee coulde neyther see or heare anie thing, that  
 might comfort her, but contrariwise move her to sor-  
 rowe: when therefore with her selfe secretly shee had  
 wailed alone (for she was by the Captaines commaun-  
 dement separated from companie, and laide in a simple  
 hedde) and wept very bitterly. Apollo (said shee) how  
 much more greivous punishment dost thou take of vs  
 then we haue deserved? Hast thou not bene sufficient-  
 ly reuenged on vs, with that that is past? For as much  
 as wee are farre from our frendes and kinfolkes, and  
 that wee were taken by Pyrates, and subiect to in-  
 dured dangers more by sea, but that now we againe  
 must on the Lande fall into the handes of thieues and  
 robbers: beside, who knoweth whether any thing worse  
 is like to light vpon vs: when wilt thou make an ende:  
 if in death, that shalbe boide of inturie. Oh that death  
 woulde like me wel: but rather then any man shoulde  
 filthy knowe me, which Theagenes neuer did, tricke  
 with haunter I woulde ende my life, resoruing my selfe  
 pure and chaste (as hitherto I haue bene) euen vnto  
 death, and thereby gaine a beautifull Epitaph for my  
 singular virginittie, and no iudge shall bee so cruell as  
 thou. While she spake thus, Theagenes willed her to  
 be content, and saide: Mine owne deare heart and one  
 lie ioy Caricia, ceasse your mourning, I knowe you  
 haue iust cause to complayne, but in your thus doing,  
 you displease God a great deale more then you thinke,  
 neyther haue we neede to prouoke God to wrath, but  
 rather to pray, for that which is mightyer, must with  
 prayers, and not with accusation be appeased. You giue

Caricia her  
 pitifull com-  
 plaint.

Caricia her  
 worthie cha-  
 stitie.

Theagenes  
 comforteth  
 Caricia.

Good coun-  
 sell.



## The Æthiopian Historie

me in hope and counsel (quoth she) but I pray you tell me how you fare: Better (said he) then I did yesternight, since this young man trimmed my wounds, whereby the burning heat of them is wel cooled. Hea (quoth he who had the charge to looke to them) in the morning you shall see they shall be in better case, for I will provide such an ointment for you, that with in three dayes shall heale by your wound. And this I have proued true by experience, for if any that were under this captaine since I was taken prisoner, in any conflict hapned to be wounded, he neuer needed many dayes to be cured. For that I am greatly moued with your estate, you neede not maruell at all, for you seeme to be in as ill case as I, & I haue the more compassion on you for that you be Grecians, because also I my selfe am a Grecian boyme. A Grecian, oh immortal God, cried they out suddenly for ioy, a Grecian in deede both in tongue and countrey. Hereafter we trust to haue some respite from our mishaps. But what must we call you, sayd Theagenes? Cnemion, answered he. Of what part of Greece said Theagenes? Of Athens answered he. And how came you here, said Theagenes? Peace I pray you (quoth he) & aske me that question no more, let vs leaue y<sup>e</sup> to such as write tragedies. Neither at this time woulde I gladly encrease your sorowes, by repeating mine, besides that, the night is so farre spent, that the rest woulde not serue to tell you the same, and we haue great neede to take rest, and sleepe after our great trauell. But when they would not cease, but were still very instant to haue him tel the same, accounting it a great comfort, to heare any man haue as ill lucke as they had themselves. Cnemion began in this sorte. My Fathers name was Aristippus, hec was boyme in Athens, one of the vpper Senate, as rich as any Comoner in the Citie, he, after the deceasse of my mother, applyed his minde to marrie againe, thinking it an vnreasonable thing for me, his onely sonnes sake, still to be

Cnemion his  
excellēt tale.



be of an vncertaine and doubtfull minde. He both there-  
fore bring home a little woman some what fine, but pas-  
sing malicious named Demeneta, as soon as she was  
married, she reclaimed my father all to her owne use, &  
made him do what she liste, entising the old man with  
her beautie, & was very curious in many other pointes,  
so if any woman euer knew how to make a man mad  
of her, she was better skilled in that art, then any man  
would thinke, but especially when my father went  
footh she would be so rowfull, and runne to him when  
he came home, and blame him much for his long tar-  
rying, and not sticke to tell him, that she would haue  
died, if he had tarried neuer so little longer: At euery  
woorde would she embrace him, and moue her kisses  
with teares, with which meanes my father was so be-  
witched that he neuer was wel, but when he either had  
her in his armes, or els looked vpon her: about all o-  
ther, she would haue me in her sight, as if I hadde  
bene her owne sonne, by this meanes also making  
Aristippus to loue her the better, sometimes would she  
kisse me, oftentimes would she wish, that she might  
pastime her selfe with me, wherewith I was wel content,  
mistrusting nothing lesse, then that she went about,  
murthering and that she bare such a motherly affec-  
tion towards me. But when she came to me more want-  
only, and that her kisses were more hote then be-  
med an honest woman, and her countenance passed mo-  
destie, then many thinges caused me to suspecte her,  
therefore I conuerted my selfe away, & would nothing  
regarde her faire wordes. I will lette other thinges  
passe, which would be too long to tell, by what meanes  
she went about to winne me, what proffers she made,  
how sometime she would call me her pretie boy, some-  
time her swete heart, then her Heyre, after, her owne  
life, laste of all to these her faire names, would she adde  
many inticements with especiall consideration what I

Meanes  
whereby dis-  
sembling wo-  
men through  
hypocritic al-  
lure men to  
loue them.

His honest  
disposition.



## The *Æthiopian* Historie

The Atheni-  
ens feaste cal-  
led Quinquar-  
tia.

Demeneta  
inuenteth  
howe to  
greue Cne-  
mon.

liken best: so that in grane affaires she woulde behaue  
her selfe like my mother, but if she list to dally, them  
woulde she manifestly declare her loue. At length such  
a chance befell, when Pallas high feast called Quinquar-  
tia was celebrated, on whiche the Atheniens were ac-  
customed to consecrate a shippe by lande, and I (for I  
was not then sixteen yeares olde) had song the small  
Hymne of her praise, and done other ceremonies, and  
rites due to the same, eue as I was attired in my robes,  
e my crowne on my head, I came home, she, as soone as  
she espied me, was by and by distraught of her wittes  
and not able with policie to couer her loue any longer,  
but for very desire ranne to mee, and tooke me in her  
armes, and sayde, Oh my young Hippolitus, and my  
deare Theseus: In what case was I then thinke you,  
who euen now am ashamed to tell you the same. That  
night my Father supped in the castell, and as it often  
happeneth in such company, and publique resort, he de-  
termined to lie there all night: that night she came to  
me, and strined to haue an vnlawful thing at my hand.  
But I with all my power withstode her, and regarded,  
neither her flattering wordes, nor faire promises, nor,  
nor her threatninges: wherefore, fetching a sigh from  
the bottom of her hart, for that time departed, but with-  
in two nightes after, like a mischeuous queene shee  
sought all meanes possible to entrappe me. And firste  
of all, she kepte her bedde, and when my father came  
home, and asked her how she fared, made him answere,  
that she was sick, but when he was very importunate,  
and desirous to knowe what shee ailed: The goodly  
young man (said shee) that loued me so well, Sonne to  
vs bothe, whome I (the GODES knowe) loued a greate  
deale better then you, when he perceined by certaine to-  
kens that I was greate with childe by you, whiche  
thing I concealed from you (vntill I knewe the cer-  
teintie my selfe) and waiting for your absence, when



I counselled him, as my manner was, and perswaded him to leaue haunting of harlottes, and too much dining (which thinges I knewe well inough, but woulde neuer tell you of them, least thereby I shoulde incurre the cruell suspicion of a stepmother with you) while I say, I talked with him of these things alone, no moze but he and I, least he should be ashamed, I will not tel the worst, for I am abashed so to doe, noz in what manner he reupled both you and me, lastly spured me on the belly, and hath caused mee to bee in such case as ye see. As soone as he heard this, he sayde nothing, noz asked me no questions, neither gaue me leaue to speake for my selfe, but perswading him selfe, that she, who loued me so well, would by no meanes belie me, as soone as he founde me in a certaine corner of the house, bored me with his fistes, and calling his seruants together, scourged me with roddes, and woulde not suffer mee to knowe (which all men doe) why I was cruelly beaten. When his anger was wel cooled, & he came to himselfe againe, I said to him, father, yet now at length I pray you tell me why I haue had thus many stripes, where with he much moze incensed, oh cleanly dissembler (sayd he) he would know his owne misdoede of me, he went in againe to Demeneta, but she not content with this, deuised such an other sleight against me. She had a maide called Thisbe, which could play wel on the virginalles, and was otherwise faire, and a very proper wench. Her she made a stale for me, & commanded her to loue me, and by and by she did so in deede, & where she refused me, oftentimes attempting her befoze, now she allured me with countenance, beekes, and many other signes. Nowe was I somewhat proude, for that of a sudden I was become beautifull, and in deed on a night, when she came to my bedde, thought no scozne to make her rōme, shee lyked her intertainment so well, that she came againe, and continually haunted my bedde. At length, when I gaue

Aristippus  
wrath against  
Cnemon.

Womens  
wrath neuer  
hath end.

## *The Æthiopian Historie*

gave her counsel to vse circumspectiō in this matter, and take hēde & her mistresse found her not with me. Cnemon (said she) you seeme to be too simple, if you counte it a dangerous matter, for me being a bonde mayde bought with money, to be taken a bedde with you, what punishment thinke you her worthe, that professinge her selfe a free woman, and lawfully married hath a husband, and yet playeth the naughtipack? Peace (quoth I) I cannot beleue that. Yes (said she) if you wil, I wil deliuer the adulterer to you, euen in the dede doing. If you will so doe (quoth I) you shall doe me a pleasure. With all my heart (said she) not only for your own sake, who hath bene iniured by hir tofore, but for mine also, who for that she hath me in ielousie, am vled of her very extremelie: wherefore, if thou be a man, apprehende him. I promised her I would so do, and she for that time went her way. About three nights after, she came, and waked me out of my sleepe, & tolde me that an adulterer was come in, and that my father vpon occasion suddenly was gone into the countrey, and he according to the appointment, was gone to bedde to Demeneta, therefore it was expedient for me to haste to bee reuenged, and put on my sword, that the knaue might not escape, I did so, and taking my sword in my hande, followed those which carried a candle before, and went to the beddechamber. When I came neare the doze, and perceiued the glimring of a candle through the slizers, and the dozes lockt: Werie angrie as I was, brake vp the doozes, and ranne in crying out, where is that same villaine, the worthei louer of this chaste Dame? Which when I had said, I came to the bedde in minde to slea them both, but therewith my father, (O God) leapt out of the bedde, and falling on his knees, before me, saide, my sonne haue pitie vpon thy father, spare his white haire, that hath brought thee vp. We haue done thee wrong in dede, yet not so great that there

Cnemon de-  
ceiued by  
Thisbe.



therefore with death, thou shouldest be reuenged on me. Giue not so much to thy wrath, neither by thy fathers blood imbue thy handes. This with much more spake my father, humbly vpon his knees, desiring me to saue his life. But I, as I had ben strikē with a thunder bolt, stode still amased, and looked round aboute after Thisbe, who had I knowe not howe conueied her selfe away, neyther had one worde to say, neither coulde I tell, what was best to do, and in this case my sword fell out of my handes, which Demeneta straight way caught vp, & my father then out of daunger, laide handes vpon me, and commanded me to be bound, Demeneta in the meane while many wayes mouing, and setting him on, did I not tell you this befoze (cried she) that it was best to looke to the pyncocks: which would no doubt if time serued attempt somewhat. I looked in her face, and perceiued her minde well inoughe. And he answered, you tolde me in dede, but I beleued you not, And thus was I in bondes, and he would not giue me leaue to tel him, how the matter was handled. As soone as it was day, he brought mee bounde, as I was, befoze the people, and strewing ashes on his heade, saide, I brought not vp my sonne, (ye men of Athens) to see him come to this ende, but trusting he would be a staffe to staie mine age vpon, as soone as he was bozne, I brought him vp gentlemanlike, and set him to schoule, and when I had well placed him among our kinsfolkes, and written him in the number of other younge men, his equals, and according to the lawes of this Citie, made him one of our Citizens: lastly I ledde not a very quiet life for his sake, he hath not onely fogotten all these thinges, but also diuersly iniuried me, & beaten this woman, who according to our lawe is my second wife. At length he came to me by night with a sword in his hand, and was no further from being a parricide, but that Fortune hindred him, & by a souden feare, his sword fell out of his hand, I flee to

Cnemon  
bounde.

Demeneta  
stirring his father against  
him.

Aristippus O-  
ration against  
his sonne  
Cnemon.



## *The Æthiopian Historie*

See a right  
stepmother  
painted out.

Fewe friends  
in extremitie.

to you, and tell you thereof. And althoughe by the Lawe  
I might with mine owne hand slea him, yet I woulde  
not: therfore remit I my whole cause to your discretion,  
thinking that I shall doe better, if I punish my sonne,  
rather by publique lawe: then p̄uate bloodshedde: and  
therewithall he wept, so did Demeneta also, and fained  
her selfe to be very sorrowfull for my mishappe, calling  
me an unhappie creature, as truely shee might, being  
in daunger to die before my naturall time, whome euill  
sprites had stirred against my parentes. Not onely did  
she so much outwardly lament, as she testified the same  
with her teares, and as though her accusation had bene  
true, with weeping shee confirmed the same. And when  
I craued licence to speake for my self, the scribe came to  
me, & propounded this strait question, whether I came  
to my father, or not, w<sup>th</sup> a sword in my hand, I did (quoth  
I) but I wil tel you howe. Therewith euerie man cried  
out, & said, that I ought not to speake for my selfe: wher-  
fore some iudged me worthy to be stoned to death, other  
to be hanged, and some to be cast headlong into the dunge-  
on. All this while that they were consulting of my pu-  
nishment, I cried out, oh my cruell stepmother, alas for  
my stepmothers sake, am I thus troubled, my stepmo-  
ther killeth me without iudgement, and many marked  
my wordes very well, and began to suspect as it was in  
deede, but for all that at that time, could I not be heard,  
such was the tumult, and noise of the people and when  
the voices were reckoned, those, who condemned mee to  
die, were a thousande seven hundred, wherof the one  
halfe woulde haue me stoned, the other caste into the  
dungeon, the other, of whome was aboute a thousande  
crediting somewhat the suspicion that they had concei-  
ued of my stepmother, gaue sentence that I shoulde be  
banished for euer, yet those preuailed, for although they  
were fewer then the whole number of the rest, yet for-  
asmuch as the other voices differed, seuerally compared  
with



with enerie one alone, a thousand was the greater number, and thus was I banished from my fathers house, & native countrie. And for all that, yet was not Demeneta unpunished, but howe, you shall hereafter knowe. Now we must fall to sleepe, for it is farre in the night, & you haue neede to take a great deale of ease. Nay sayd Theagenes you shall more graue vs, if you tell vs not howe this mischieuous woman was punished. With you will needes knowe, then sayd Cnemon, giue care. I in suche case as I was, after I had this iudgement, came to the haue, & finding a ship ready to depart, sailed to Aegina, for I knewe I had some kinnesfolkes there, by my mothers side, when I arriued there and had found those I sought for, at the first, I liued pleasantly inough there, aboute a twentie daies after, roming aboute as I was wonte to do, I walked downe to the haue, and beheld a barke was within kenning. I stayed there a litle, and deuised with my selfe whence that barke should come, and what maner of people should be in her. The bridge was scante wel placed. When one leapt out, and ranne, & imbraced me (his name was Charias, one of my companions, (and said Cnemon, I bring thee merry tydings, now art thou well reuenged vpon thine enemye, Demeneta is deade. Charias saide I, welcome, but why doe you not tell me these ioyfull newes, but passe ouer them, as if they were not needefull to be knowen, I pray tell me the manner of this reuenge. Surely I feare much that she died not as other folkes do, neither escaped shee such death, as well shee had deserued. Justice quoth Charias, hathe not vttered forsaken vs, according to Hesiodus minde. But although shee winke a while vpon the misdoedes of men, and prolong the reuenge a good season, yet at length shee casteth a terrible eye vpon such offendours, who also hathe taken iust punishment of the mischieuous Demeneta, neyther was anything either saide or done, whereto by

He telleth  
forth.

Charias bringeth Cnemon newes of Demenetas death.

Though iustice deferreth long: yet she striketh sore at last.



## The Æthiopian Historie

Aristippus is  
sorrowfull for  
the losse of  
his sonne.

Demeneta lo-  
ued Cnemon  
better when  
he was gone.

Demeneta  
accuseth  
Ithabe.

This he, for our olde acquaintance, I was not made pri-  
ue. After thine unhappie father had procured thine  
vniust banishment, repenting of that hee had donne,  
conueied himselfe to a certaine solitary manour of his,  
from the company of men into the countrie, and there  
liued eating (as the Proverbe saith) his owne harte  
out. But the streight way became madde almost, and  
with moze hotte desire loued thee absent, neither at any  
time ceased she from sorrow, as though she lamented  
thy chaunce, but rather in deede her owne mischappe,  
(and oh Cnemon, my pretie Boy, daye and night  
woulde she crye) calling thee her owne life, in so much  
that when women of her acquaintance came to visite,  
and comfort her, they wondred greatly, that shee a  
Stepmother, shoulde beare such motherly affection  
towards thee, but shee woulde make them aunswere,  
that it was a greater grieve to her, then, that by any co-  
fortable wordes it might be asswaged, and that fewe of  
them knewe what a royle it was to her hart, and when  
she came againe to her selfe, she woulde muche accuse  
This he, in that she had not serued her well: Oh howe  
ready art thou (would she saie) to doe mischief, who  
hast not nowe helped me in my loue, but rather caused  
me to lisse, in the turning of an hande, my most ioye,  
neither grauntedst thou me any time to change my  
minde: and therewith gaue manifest tokens, that she  
woulde do her some harme. She perceiuing her to  
be very wroth, and almost ouercome with sorrow, and  
prepared to doe some great mischief to her, being set  
on, as well with anger, as with hate, determined to preuent her,  
and by beguiling her, to provide for her owne safetie.  
Wherefore she entred in to her and sayd, what a do is  
this mistresse: and why do you accuse thus your mayde,  
for my part I haue alwayes heretofore done, and euen  
now also did as you commaunded me. If any thing hap-  
pened not according to your minde, you must ascribe  
that



that to fortune, and if now also you will commaunde  
me to devise some remedie for your present sorrowe, you  
shal easilie perceine, you shall not want my good will.  
What remedie (replied she) is there possible to be found;  
seeing he who canne doe the same, is by distance of place  
separated from me, and the vn hoped for lenitie of those,  
that gaue sentence of him, hath killed me: for if he had  
bene stoned, then also in me, had bene quenched, and  
dead the blasing flames of my burning desire. For,,  
that whose hope is past, is taken from the hart, and that,,  
which is looked for no more, causeth grieved mindes to,,  
intermit all manner of sorrow. Now me thinketh I see Tokens of a  
him, and in his banishment heare him, how hee casteth guiltie con-  
in my teeth the vniust guiles that I ensnared him with, science.  
as a thing shamefullie done, so that I blush to speake  
to him: sometime he thinketh he comes toward me,  
and I shall enioy him: sometime I determine to goe to-  
warde him, in what coast of the world so euer it be.  
These thinges set me on fire: these thinges make me  
mad. But, oh ye Gods, I haue as I deserue, for why  
did I not rather with good wil seeke to winne him, then  
by craft to compell him: Why did I not rather hum-  
bly praye him, then like an ennemie persecute him: He  
would not take me at the first, and by good reason, for  
I was an other mans. He feared to defile his fathers  
bed, but happily either by time, or faire words, he might  
haue bene allured to be more gentle vnto me. But I rude  
and cruell, as though I loved no man, & had authoritie  
to compell him, because he refused me not at the first, and  
for that he despised Demetrius whom in beauty he farre  
excelled, haue committed an heynous crime, but O my  
This be, what remedie is that, which y<sup>e</sup> wouldst devise  
for me, or safest is easie. Distresse (quoth she) many men  
thinke that Cnemon is gone out of the citie, & territorie  
of Athens, as he was iudged to doe: But I knowe well  
enough, who haue searched all thinges narrowlie for  
your

This be with  
like craft de-  
ceiueth her  
Mistresse, as  
before she  
had Cnemon.



## o The *Æthiopian* Historie

your sake, that he keepeth himselfe secretly in a certaine place before the Citie. You haue hearde of one Arsinoe I knowe wel, shee that playeth so well on the virginalles, with her he lyeth, for the mayde after his miserie toke him in, promised to goe away with him, and keepeth him at her house, untill shee can provide all thinges readie for her iourney. Oh happy Arsinoe (saide Demeneta) both for the former acquaintaunce which she had with Cnemon, and for the banishment, which shee shall haue with him: but what doe these thinges touche vs? Much mistresse, saide shee. I will say, I loue Cnemon, & will desire Arsinoe, with whom I haue bene well acquainted a great while, by reason of my art, that she woulde in her stede suffer me to lye with him one night. Which if I shall obtayne, it shall be yours, and he shall thinke you to be Arsinoe, and in her place shall you be with him: and I wil provide for that also, that when he hath drunke a little, hee shall goe to bed, and if you gette that you desire, then shall it be best for you to geue over your loue. For in many the first experiment hath quenched such earnest desire, for the sake of loue, wherewith we prosecute any thing, is to haue inough thereof, but if this desire shall then also remaine (which God forbidde) then shall we make (as the proverbe saith) a newe voyage, and seek a newe waye: in the meane time, let vs apply that which the present opportunitie permitteth. Demeneta allowed, and prayesed this well, and prayed her not to slacke this determination at all. Shee craued of her mistresse but one day, saying this about, shee went to Arsinoe, and asked her if she knewe not Teledemus, she answered, yes. Let vs goe into a chamber I praye you quoth she, for I haue promised him this night, hee shall come first, and I will followe as soone as I haue brought my mistresse to bedde. This done, shee went to Aristippos into the Countrey, and sayd to him thus, maister,



maister, I come to you, to accuse my selfe, and ready to take such punishment at your hande as your discretion shall thinke good. By mee you haue losse your sonne, not willing in deede so to doe, yet of trueth an helper to the same. For when I perceiued, my mistresse liued not well, but was iniurious to your bedde, fearing not onely my selfe, if the matter came to light by any other for keeping her counsell, shoulde haue some shrewde turne, but especially sorrowfull for your mishappe, who for louing your wife so entirely shoulde haue such recompence, daring not my selfe to tell you of it, came one night, bicause no man shoulde know thereof, and tolde my young maister, that there was one, who vsed to play the harlotte with my mistresse, hee thinking that then there had bene one with her in bedde (for hee was bered before by her, as you knowe well enoughe) taking his sword in his hand verie angrie, and not esteeming that I saide: then there was none, but thinking that I had repented mee of betraying the same, ranne like a madde man to your beddes side, what followed you knowe, now is the time that you may cleare your selfe of your son, though he be in banishment, and may take reuenge on vs both, who haue done you wrong. I will shewe you this night Demeneta (which maketh the matter a great deale more hainous) lying with her frende in an other mannes house without the Citie. If, sayde Aristippus, thou wilt shewe me this, I will make thee free, and my selfe shoulde reuine againe, if I were reuenged of mine enemy. I haue bene grieved about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I coulde not conuince it by manifest proofes, I helde me content. But what must I do? Don know (quoth she) the garden wherin remaineth a monument of the epicures, thither come a litle before night, and tarie for me, when she had

Thesbe accuseth Demeneta to her Maister Aristippus.

The Monument of the Epicures.



## The *Æthiopian Historie*

Thisbe decei-  
ueth her  
mistresse.

Demenera  
is taken.

saide this, she returned, and conuincing againe to Demenera, make ready your selfe, saide she, you must be fine, all that I promised you is done. Shee apparelled her selfe, and did as Thisbe commaunded her; and when the euening was come, shee carried her to the place, as was appointed. When they came neare the house, she willed her to stay a while, and went in her selfe befoze, and desired Arsinoc to goe aside, into another house, and let all thinges be quiet, for she said, the young man was some what shamefast, being but of late inured with Venus sportes. Shee was some perswaded. Where returning, toke Demenera, and brought her in, & laide her in bedde, and toke the candle away (least you should know her, who were then in Aegina) and willed her to take her pleasure and say nothing, and I (he said) wil fetch this young man in to you, for he is making merry hereby. Thus shee went forth, and founde Aristippus at the place appointed, and willed him all the way as he came to binde the adulterer faste, he followed her, and when they were come to the house, he ran into the chamber, and finding the bedde by some light, I haue thee (sayde he) & thou much hated of the Gods: While hee spake thus, Thisbe, ranne to the doores, & made them giue as great a crashe as she could, and cried out, O wonderfull thing, the adulterer is fledde, maister take heed you be not deceiued againe. Peace (quoth he) & be of good sheare, I haue this wicked, & mischievous woman which I most desired, and thus after he had taken her, brought her towarde the Citie. But shee waying with her selfe (as is like) in what case shee was, the beguiling of her expectation, the shamefullnesse of her offence, the punishment decreed by the lawes, moreover being her selfe because she was taken in such sorte, but especially taking it heauily, that she was thus deluded, and flouted, when she came to the pit, which is in the compass of the place where Platoes scole was, you know it

I am



I am sure, where the noble men and captaines doe celebrate the honoꝝ of such as are deceased, after the manner of our countrey, suddenly pulling her selfe out of the olde mans hands, leapt headlong into the same, and such an unhappie end had that mischievous woman.

Demenetas  
death worse  
then her former life.

Then said Aristippus, in deede thy punishment hath prevented the Lawes. The next day he declared the whole matter to the people, and scant having obtained pardon for that deede, hee went to diuers of his frendes, and devised with them, by what meanes he might obtaine leave for you to come home againe. Whether he haue done any thing or no, I cannot tell, for as you see, before any thing could be finished, I sayled hither about certayne businesse of myne owne. Notwithstanding you ought to bee in good comfort, that the people will consent easilie to your returne, and that your father shortly will come to seeke you, and fetch you home againe. Thus much Charias tolde mee. What followed, and how I came hither, requireth both longer tolke, and time to tell: and therewithall he wept. So did the strangers also vnder colour of his calamitie, but in deede for the remembraunce of their owne misshappes: and they had not ceased from weeping, if sleepe in a manner flying vpon them, for great desire, had not allwaged thir teares. And thus they fell a sleepe. But Thiamis (for so was the maister of the theues called,) when they had passed the greatest part of the night quietly, was after troubled with certayne dreames, and therewith suddenly awaked, for about the time that cocks crowe, whether it be for that (as men say) they naturally perceiue the conuersion of the Sonne, when hee approacheth nere to vs, and so are moued to salute that God, or els, for too much heate, or desire of meat, by their crowing, they geue such as dwell with them, warning to ryle to their worke, such a vision sent from God, appeared vnto him. As he entred into Ihs church at Mem-

Two reasons  
why the  
cocks crowe.



## The *Æthiopian* Historie

Memphis.  
Thyamis his  
drame.

His interpre-  
tation there-  
of.

phus in his owne citie, he thought that all was on fire, & that the altar filled with all kind of beastes, did swimme with blood, & that the Church porch, the Churchyard, and every place there about, were filled with the noise, and tumult of men: and that when he came into the priestly place of the Church, the Gods mette him, and gave Cariclia into his hands, and said, Thyamis, I commit this maide vnto thy fidelitie, yet hauing, thou shalt not haue her, but shalt be vntrust, and kill a stranger, but she shall not be killed. After he sawe this, he was troubled in his minde, casting this way and that way, how that which was foreshewed vnto him might bee taken. At length, being weary of beating his braines thereabouts, he drewe the meaning thereof to his owne will, and construed it thus. Thou hauing shalt not haue her, that is a wife, not a maide, any longer. By that thou shalt kill, he coniectured to be meant, thou shalt breake Vimen, whereof for all that Cariclia should not die, and thus did he interpret his dreame, following therein his owne lust and desire. As soone as the day appeared, he commaunded the chiefe of those, who were vnder his iurisdiction, to come vnto him, & charged them to bring forth their pray, which by a grauer name he tearmed their spoiles: and calling for Cnemon, willed him also to bring those with him, who were committed to his custodie, as they were thus caried, oh (said they) what shall become of vs: and therewith they desired Cnemon, if by any meanes he might, that hee would help them. He promised so to doe, and badde them be of good cheare, affirming that their Captaine was not altogether barbarously disposed, but had in him some gentlenes and courtesie, as one that was come of a noble stock, but by necessitie compelled to followe such trade of life. After they were brought thither, & the rest of the companie made haste also, and Thyamis was sette in a higher place, then the rest in the Island, which

he



he appoynted the place of their meeting, and had com-  
maunded Cnemon (for he understode by this time the  
Egyptian tongue perfectly, but Thyamis was not very  
well skilled in the Greeke) to interpret what he said to  
the prisoners: my mates (quoth he) of what mind I have  
been euer toward you, you know very wel. For (as you  
can beare me witnes) although I were the sonne of  
the priest of Memphis, but frustrate of the priestly ho-  
nour, for that my younger brother by craft beguyled me  
of the same: when I fledde to you, the better to reuenge  
my wrong, and recover mine auncient estate, by all  
your voyces, made your Captaine, haue hitherto liued  
with you, and not given any speciall honour to my selfe,  
more then to any of the common sort. But whether  
money were to be deuided, I euer loued equalitie, as pri-  
soners sold, I alwaies brought the summe forth to you,  
accounting it the office of him, that will rule wel, to doe  
most himselfe, and take equall part of that is gotten, as  
others of the companie doe. Such as were strong, I euer  
iudged to you, and the feeble sort I sold to make mo-  
ney off. I neuer did wrong to women, for such as were  
of good parentage, I suffered to depart, either redeemed  
with money, or els for pittie of their ill hap, and such  
as were of inferior condition, whom not onely the lacke  
of armes made prisoners, but also their continuall bla-  
had taught to serue: I distributed to euery one of you, to  
doe you service. At this time, of all the spoiles, I craue  
one thing onely of you, this strange maide, whom al-  
though I might giue vnto my selfe, yet I thought I  
should doe better to take her with al your consents. For  
it is a foolish thing, by constraining a captaine, to seme  
to do any thing contrary to his friends pleasure. Where-  
fore I craue this good turne at your hands, not for nought,  
but rewarding you agayne in such sort, that of all the  
other booty, I will haue no parte at all, for seeing  
the propheticall sort of men, despiseth the common sorte

The oration  
of Thyamis to  
his mates.

The duetic of  
a good Cap-  
taine.

Thyamis de-  
sireth to haue  
Cariclia for  
his share, to  
make her his  
wife.



# 21 *The Ethiopian Historie*

Three things  
worth noting  
and following  
in choice of  
a wife.

To describe  
the beauty  
of her

the beauty  
of the  
not all  
of the  
and the

Thyamis af-  
keth Caricia  
her opinion  
and consent  
to the mar-  
riage.

of women; I have desired to make her my companion;  
not for pleasure so much, as to haue issue by her: and  
therefore am content to rehearse to you the causes that  
induce me thus to doe. First, she seemeth to be of a good  
parentage; to which may easilie geue by the riches  
of her father. Secondly, for that shee is nothing  
looked with these aduersities, but even now also of a  
beautie that maketh against fortune. Lastlie, I see she is of  
an excellent nature, and good disposition, by diuers ar-  
guments: for shee doeth not only passe all other in  
beautie, and modestie of countenance, but also mouneth  
all such as looke vpon her, to a certaine kinde of gra-  
uitie; and shall shee not therefore leaue behinde her, a  
worthy estimation of her selfe? and which is especial-  
ly above all that is spoken, to be considered, she seemeth  
to bee the Priest of some Goddess. For euen in her  
aduersitie, she becometh it an intolerable and, by  
her offences, to leaue off her sacred stole, and laye  
garlandes. Can there be therefore any marriage (oh you  
that be present) more meete, then that a man being a  
Priest should marrye one consecrated to some  
God? All they that were present approued his say-  
ings, and prayd the Goddess to geue him ioye of his  
marriage. Which thing, when he heard, he sayde to  
them againe, I thank you all, but in mine opinion, it  
shall not be amisse, if about this matter we enquire  
the maydes mynde, for if I list to vse mine owne au-  
thoritie, my will were sufficient, because it is a neede-  
full thing to aske their good will. Whome a man may  
constraine. But in this case, seeing we intreate of a  
lawfull marriage, it is conuenient to be done with both  
consents: and so turning his taulke to them, asked the  
mayde how she lyked that, which was propounded as  
touching her marriage, and therewithall willed them to  
declare what they were, and where they were borne.  
But she casting her eyes to the ground, first, after a  
god



good season lifted up her head, as though she had premeditated some what, and therewithall looking vpon Thiamis, and with y<sup>e</sup> brightnes of her beautie, abashing him more then euer she did befoze (foz by the inward cogitation of her minde, her cheekes became more redde then accustomedlie they were, and her eyes were verie earnestly bent vpon him) spake thus by Cræmon her interpreter. It were more meets, y<sup>e</sup> my brother Theagenes here should haue told this tale; foz mine opinion is that a woman ought to keepe silence, & a man amongst men should make answer. But seeing you haue giuen me leave to speake, it is an especiall token of your courtesie that you rather meane by perswasion to attempte that, which is iust, then by force to compell: and the rather because that which hath bene spoken, most touched me, I am constrained to passe these bondes which I prescribed my selfe, to answer to the Victors question in so greates an assemblie of men. We were borne in Lonia, & are come of a noble house of Ephesus. While we rather to the age of fourty yeeres, by the lawe (which callith such to the office of priesthood) I was mynde priest, to Diana, & this my brother of Apollo. But forasmuch as this honour lasted but foz a yeere, and our time was expired we prepared to goe to Delos with our sacred attire, and there to make certayne playes, and to giue ouer our priest hode according to the manner of our auncestours. And foz this cause was our Shippe laden with golde, silver goodly apparell, and other necessaries as much as were sufficient foz the expences of the same, and to make the people a publike feast: thus welosed out of the haven, but the parentes foz that they were olde, and feared the dangerousnes of the voyage, taried at home: but many of the other Citizens some in our Shippe, some o<sup>r</sup> ther in shippes of their owne, came to accompanie vs. After we had ended the greatest parte of our voyage, a tempest suddenly arose, and a vehement frinde, with

Caricias answered.

The duetie of women in the presence of men.

Caricias her dissembling tale to delay the marriage and pacifie Thyamis his loue.

feareful



## The Æthiopian Historie

fearful blastes, moving great waues of the sea, caused vs to leaue our determined iourney, and the gouernour overcome with the greatnes of the daunger, gaue ouer the gouernement, and within a while after, coming out of the hulke committed the rule thereof to Fortune. Then were we driuen with the winde seuen daies, and seuen nightes, at laste, we were cast vpon the shoze, wherein you found vs, and saue the greate slaughter in which place the marriners, as we were banketting, for ioy of our deliuery not looked for, assaulted vs, & for our riches sought to destroy vs, but they were all slaine, not without the destruction of our friendes, and acquaintance, and we onely miserable creatures (which indubte God had not happened) obtained the victorie. But seeing it is thus, we haue good cause in this point, to accompte our selues happy, bicause some God hath brought vs into your handes, where those who feared death, haue now space to thinke on marriage. Which surely I will not refuse. For that the captaine should be iudged worthy the victors bedde both not onely passe all other felicity, but that a priestes sonne shall marry a woman consecrated to the Gods, seemeth not to be done without the singular foresight, and prouidence of God. I therfore craue but one thing onely, at thy hand Thiamis, suffer me first, as soone as I shall come to any citie, or any place where is an altar, or temple sacred to Apollo, to surrender my priesthood, and the tokens therof. This might be donne very commodiously at Memphis, when you haue reconered the honour of your priesthood, for by that meanes it should come to passe, that mariage ioyned with victorie, & after good luck celebrated, shalbe much more merry. But whether this must be donne before, or after, I leaue it to your discretion: onely my request is, that I may fulfill the rites of my countrie before: I know that you wil hereunto agree, who haue ben brought vp from your childehood, about holy offices, and thinke

Cariclia seemeth to consent, but taketh a delay finely.

She appointeth the place of her marriage.



thinke also very wel, and reuerently of the Gods. With this she made an ende of speaking, and began bitterlie to wepe. All they, who were present, praised her, and willed that it should be done euen so, and for their parts, they promised their readie aide, to doe what so euer hee would. Thyamis also partly willing, partly agaynst his will, consented thereunto. For though y desire, that he had toward Caricia, he accounted that same houre wherein these things were a doing, to be an infinite time. Againe, he was pleased with her oration, as it had bene with some Permaides song, and was enforced to consent to her, and therewithall he thought vpon his dreame, supposing that he should be married at Memphis. This done, hauing first deuided their bootie, and taking some of the best iuels, which of their owne accord they gaue him, he suffered euery man to depart, with further commaundement to be ready the tenth day after, to goe towarde Memphis. He let the Greekes haue the Tabernacle that they had before: and with the was Cnemon, not as a keeper now, but as a companion, and Thyamis furnished them with as good victuall, as there might be gotten. Whersof also Theagenes, for his sisters sake, had part. He determined not to looke vpon Caricia very oft, that her beauty might not moue his hote desire, to do somewhat contrary to that, which by common counsell was decreed, as was before rehearsed. And for these causes, Thyamis would not looke vpon the maide, thinking it an impossible thing, that a man should both looke vpon a faire mayde, and keepe him selfe within the bonds of temperance. But Cnemon after euery man was quickly dispatched, and were crept into their corners, which they had in the marish, went to seeke the hearbe, which the day before he promised Theagenes. At this time Theagenes hauing gotten an oportunitie, wept, & cryed out, speaking neuer a worde to Caricia, but without ceassing called vpo the Goddes.

Thyamis is scant content to driue off the matter so long.

Sight oftentimes moueth a man to doe somewhat contrary to temperance, and therefore Thyamis shunned this sight.

Theagenes is offended with Caricias oration, and is a little ialous.

And.



## 21 The Ethiopian Historie

And when he asked him whither after his accustomed manner he deplored the common misshapen, or had any newe griefe befallen him: what (quoth he) can be more newe, or contrarie to equity, then to breake an oath, and final agreement? Cariclia hath forgotten me, and is content to marrie an other man. God defend, said the maid:

Her witty answer  
to him.

I praye you be not more greivous unto me, then the miseries I haue already, neither misdeeme any thing, by my talke applyed to the time, and perhaps to some purpose, seeing you haue before by many arguments, tryed how I am affected towarde you. Except perchance the contrary may happen, and that you sooner change your mind, then I wil depart from any the least iotte of my promise. For I am content, and take in good parte all these calamities, but that I shall not liue chaste, and temperate, there shalbe no torment that may constrain me. In one thing onely I know I haue not ruled my selfe, that is, in love that I haue borne to you, from the beginning, but notwithstanding it is both lawfull, and honest: for I not like your lover, but at the first concluding marriage with you, haue committed my selfe to you, and haue lyued chaste without copulation hitherto, not without refusing you oftentimes, proffering me such thinges, and haue wayted for occasion to be marryed, if any where it might lawfully be done, which thing, at the first, was decreed betwene vs, & shoue all things, by oath established. Beside this, consider how vaine you are, if you suppose that I esteeme more of a barbarous fellow, then a Grecian, or a theefe, then of him, whom with my heart I loue. What did those things then meane, said Theagenes, which in that goodly company were of you openly rehearsed? For in you sayned me to be your brother. it was a very wise device, which caused Thiamis to be farre from the iellousie of our loue, and made vs to be together safely. I perceyued also to what ende that tended, which you said

ON



false of Ionia, and of wandering aboute Delos. For  
 they were shadows which might easily couer the truth,  
 and deceiue in deede the auditours. But so readily to  
 approue the marriage, and openly to conclude the same,  
 and to appoynte the time therfore, what that shoulde  
 signifie, neither coulde I gesse, neither would I. But  
 I wished that the earth might haue slouen, and swal-  
 lowed me vp, rather then that I shoulde haue seene such  
 an ende of the trauelles, and hope that for your sake I  
 vndertooke. Where withall Chariclia embraced Theage-  
 nes, and kissed him a thousand times, and bemoynening  
 his face with her teares, oh, in holow good parte, sayde  
 shee, doe I take these feares, that for my sake you sus-  
 taine? For hereby you declare, that you quaille not in  
 your loue toward me, although many miseries de-  
 pende thereupon. But know for a truth Theagenes;  
 that at this time we had not talked together, if I had  
 not made him such a promise. For drawing backe with  
 labouring a contrary way, dooth much kindle the  
 force of vehement desire: whereas in yelding talke,  
 and applying the same to the mouing of his will, hath  
 quieted his burning loue, & with the pleasantnes of my  
 promise, hath brought on sleape his too hastie appetite.  
 For ruder louers at the firste, thinke that they must  
 labour to haue a promise, & after are of quieter minds,  
 still houering in hope, and trusting that at lengthe,  
 they shall enioye that, which was promised. All  
 which thinges I foreseeing, by my present talke, com-  
 mitted my selfe to him, commending that, which shall  
 followe to the Goddes, and the Angell, that at the first  
 hath obtayned the tuition of our loue. Often times the  
 space of a daie, or two hath bene very healthfull, and  
 brought thinges to happie passe, which before by no de-  
 uice could any man bring to prosperous ende: where-  
 fore I also at this time haue preferred this inuention be-  
 fore all other, pondering with vncertantie, that which  
 is

Theagenes  
 is not all sa-  
 tisfied with  
 the answer.

Chariclia takes  
 in very flood  
 part his doubt-  
 fulnesse of her  
 steadfastnesse.

The property  
 of a gentle an-  
 swere, in yeal-  
 ding talke.

Procrastinati-  
 on is sometime  
 profitable.



## The Æthiopian Historie

What lye is  
best to bee  
borne withall.

Cnemon tel-  
leth Thyamis  
of their eni-  
mies at hand.

is most sure. We must therefore (sweete loue) vse this policie wisely, and keepe it secretely, not onely from all other, but also from Cnemon too. For although he seeme to fauour our estate, and is a Grecian, yet being at this time a prisoner, will perhappes, if occasion serue, be ready to doe the captaine a good turne. For neyther this time of friendship, neither countrimanship, is a sufficient pledge to vs of his fidelitie, and trueth: Wherefore if at any time by suspicio, he gather any thing touching our estate, at the first we must denye it. For that manner of a lie is tollerable, whiche profiteth the inuentor, and hurteth not the hearer. While Cariclia spake these thinges, and many suche other to this purpose: Cnemon ranne in hastily, and declaring a great perturbation by his countenance, Theagenes (quoth he) I bring you this herb, wherewith I pray you dresse your owne woundes. But I feare me, you must prepare your self, to receiue other as great wounds, & trauels as these. But he asked of him, what the matter was, and desired him to tell it moze plainely. The time answered he) will not suffer me: for it is to be feared, lest we should seele the stripes before, I coulde tell you the circumstances, But follow me quickly, and Cariclia also, and thus he caried them both to Thiamis. Whome when he found scouring of his helmet, and sharpening the pointe of his speare, in good time (saide he) are you in hande with your armour, put them on quickly your selfe, and commande the other to do the like. For such a company of enemies is at hand, as I neuer sawe before, and are neare vs, that I standing on the toppe of the next hill, sawe them, and for that cause came running as fast as I could to tell you of their comming, and haue moreover by the way as I came, commanded such as I sawe, to be in a readinesse. Thiamis, when he hearde this, looked vp, and asked where Cariclia was, as though he had bene moze carefull for her, then for him.



him selfe. Whome when Cnemon had shewed to him, standing at the dooze, carry her alone (quoth he) into the denne, where our treasures are safely kepte, so that none see her: and leauing her chariely there, couer her face with a muffler as the manner is, and come quickly againe. As for the warre, let me alone with it. He had his shielde bearer bring his offering, that after sacrifice donne to the Goddes, they might beginne the battell: Cnemon did as he was commaunded, and carried Cariclia away diuersly lamenting, and oft looking backe vnto Theagenes, and at the length, put her into the denne. This was no naturall worke, as many are, both in, and vnder the earth: but deuised by the witte of theues, that followed nature, and digged out by their handes very artificially, to keepe their spoiles. And it was made after this sorte It had a very narrowe mouth, and was shut with priuie doozes, so that euen the threshold was in steade of a gate when neede required: and woulde open and shut very easily: the inner part was counterminde with diuers ouerthwart waies, the which sometime would runne along by them selues a great waie, sometime they woulde bee entangled like the rootes of trees, but in the ende, they all leadde to one plaine place, which receiued a little lighte out of the marshes at a little losse in the toppe, when Cnemon was well experienced in that place, and had put Cariclia into the same, and comforted her many waies, but especially in that he promised her, that he with Theagenes, at nighte woulde come vnto her, and that hee woulde not suffer him to strike one stroke in the battell, but priuily conueied him out of the same, hee lefte her, who spake not one word, but was striked with that mischiefe, as if it had bene with death, in that shee was deprived of Theagenes, whome shee loued as her owne soule, and wente forth, and in shutting of the outmoste dooze, he weapte a little, not onely for that of force hee

C.

was

Cariclia carried to be kepte in the theeces den where their treasure was.

The property of that den.



## *The Ethiopian Historie*

The oration  
of Thyamis  
to his compa-  
nions.

was constrained so to doe, but for her sake also, in as  
much as almoste he had buried her quick, and committ-  
ted the ioyfullest name in the worlde, Caricia, to night,  
and darkenesse. This donne, he ranne backe to Thia-  
mis, whom he found very desirous to fight, and with him  
Theagenes, well armed, and making those that were  
with him, almost mad with his earnest oration, for as  
he stode in the middest of them, he said thus. My mates,  
I see not to what ende it shoulde tende, to vse many  
wordes in exhorting you, who neede no incouragement  
at all, but euer haue accompted warre, the pleasantest  
life: especially, for that the soudaine approaching of our  
enimies will not permitte vs to vse many wordes, for  
seeing our enimies doe now violently assaile vs, if  
we should not with like courage propulse their violence,  
it were altogether a pointe of those that in like case  
were voide of counsell, and at their wittes ende.

How warre  
with theeues  
is ended.

With therefore we knowe, we fight not for our wiues,  
and children, which onely in some were yrough to  
make them plucke vp their heartes, (although in deed e  
they are not of great value, and we shall haue all that  
which the conquerours doe gaine, if we gette the victo-  
rie) but for our owne liues, and safetie, for warre among  
theeues, is neither taken vp with truce, nor ended with  
league, but it must needs be, that the victours shal liue,  
those who are ouercommed must die, let vs euen with  
our hartes, and handes hast to meete our cruell enimies.  
When he had saide thus, he looked aboute for his shield  
bearer, and called him by name, Thermutes, but whē he  
could not see him any where, greiuously threating him,  
he ranne as fast as he could to the landing place. For by  
this time was the battel begun, & a man might see those  
that dwelled a farre, euen in outer coasts of the fen come  
into their enemies handes, for they, who came vpon  
them, burned vp the boates, and cotages of suche as  
either were slaine, or else fledde out of the battaile,  
whose



whose eyes also were dazeled with the great and intollerable brightnesse of the fire, that burned by the reedes, whereof there was great plentie, and their eares filled with the great noyse, and tumult, so that now a man might both see and heare the whole manner of the skirmishe, those who dwelled there maintaining the battayle with all their power, and strength, and their enemies being more in number, and taking them at a sudden, killed some of them on the earth, other some they drowned in the poole with boates, and houses too. Of all which, as wel of those who fought by land, and lake, did kill, and were killed, as also of those, who were besette with fire, and water, arose a marueilous sounde in the Aire. Which when Thyamis sawe, he remembred his dreame, wherein he sawe Isis, and her Church filled with fire, and dead menne, and supposing thereby to bee meant, that which hee nowe had seene, gathered thereof a contrary interpretation to that he made before, that hauing, thou shalt not haue Cariclia, as taken away by warre, and that he should kill, and not wound her, that is, with his sworde, and not with carnall copulation. At length calling on the Goddess, as though she had beguyled him, and thinking it not meete that any other should enioy Cariclia, commaunding his men to keepe their places, and maintaine the battel as long as they might: him selfe fighting in euerie part of the Ilande, and diuers times making priuy irruptions out of euery quarter vppon his enemies, thinking it also to be good, if that way he could preuaile against them, him selfe, as though he went to seeke for Thermutes: and do certaine sacrifices to his priuy Goddess, suffering no man to goe with him, in haste went to the Caeue. Surely a barbarous nature cannot easily be withdrawen, or turned from that, that he hath once determined. And if y barbarous people be once in despaire, of their owne safetie, they haue a custome to kill all  
C.ij. those



## 81 *The Ethiopian Historie*

those by whome they set much, and whose companie they desire after death, as els would keepe them from the violence and wrong of their enemies. For that same cause also Thyamis, forgetting all that hee had to do, being enclosed with his enemies armie, as if he had bene caught in a net, almost iraged with loue, ielousie, and anger, after he came in haste to the caue, going into the same, crying with a lowde voyce, and speaking many things in the Egyptian tongue, as soone as hee heard one speake Greeke to him about the entrie of the caue, and was conducted to her by her voyce, hee layde his left hande vppon her head, and with his sword thrust her through the body, a little beneath the paps, And after this sorrowfull sort, that woman giuing vp her last, and gaspily groane, was slaine. But he, after he came out, and had shut the doore, and cast a little granel thereon, with teares, said, these espousals hast thou at my hand: and comming to his boates, founde a great many ready to runne their way, as soone as they layde eyes on their enemies, and Thermutes also comming to do sacrifice, chiding him sharply, for that he had offered the most acceptable offering already, went with him into a boate, and had an other to row them, for the boates that they vse in the Idole, will carrie no more, being but rudelie helued out of the rough Tree. Theagenes also, and Cnemon toke another boat, so did all the rest. After they had gone a little from the Island, and rather rowing about the bankes, then venturing into the deepe, they stayed their Ores, and set their boates a fronte, as though they would haue receyued their enemies face to face. After this prouision, going forwarde a little, but not minding to abyde the mooring of the waters, as soone as they sawe their enemies fled, and would not abyde the first clamor and noyse of the battell. Theagenes also, and Cnemon, but not for feare, by little, and little withdrew



drew them selves, onely Thyamis accompted it a shame to flee, and not in minde to live after Cariclia, thrust him selfe into the thickest presse of his enemies, and as some as they were come to blowes, one cried out, this is Thyamis, let every man doe his best to take him alive, and therewithall they compassed him about, and helde him inclosed as in a ring, in the midst of them. He fought against them stoutely, and to see how he wounded some, and killed other some, it was a woorthy sight. For of so great a number there was none, that either drew his sword against him, or else caste any darte, but euerie man laboured to take him alive. He fought against them a great while, but at length, he lost his speare, by reason that many fell on him at once, he lost also his harnesse bearer, who had done him very good service, for he being deadly wounded (as might be guessed) despairing of his safetie, lepte into the poole, and with much a doo did swimme to lande, in as much as no man remembred to pursue him. And now had they taken Thyamis, and with him thought, that they had gotten the whole victorie: and although they had lost so many of their companions, yet in as much as they had him in their handes (by whome they were slaine) they had a greater ioye thereby: then sorowe for all their deade friendes, and kinsfolkes. Such is the nature of theues, they esteeme more money then their owne liues, and make much of the name of friendship, and as finitie so farre as lucre, and gaine shall extende. Which might easily be gathered by these, for they were those, who at the mouth of Nylus called Heracleot, fledde for feare of Thyamis, and his companions, and were no lesse grieved for the losse of others mens goodes, then if they had bene their own, and therefore toke vp as well all such as were their householde friends, as also those that dwelled nere aboute them, promising them equall parte of their bootie, and that they woulde bee conduc-

The description of their battell.

The nature of a theefe.



## The Æthiopian Historie

Why Thyamis is taken  
aliue.

Thyamis  
through the  
death of ma-  
ny of his eni-  
mies, is taken  
aliue.

to go and captaine to guide them therunto. Now why they take Thyamis prisoner, this was the cause. He had a brother called Petosiris at Memphis, who contrarie to the manner and ordinance of the countrie (in as much as he was a yonger brother) had by craft beguiled him of the priesthoode. And hearing now that his Brother was become a captaine of certaine robbers, and fearing, least that if he gatte good occasion hee would returne, and manifestly detect his subtile dealing, and beside this, considering the voyce of many people, that supposed he had slaine him, because he coulde no where be seene, he promised a great summe of monie, and other goodes, to those who would take and bring him aliue. Wherewith the theues being allured, no not in the middest of their warre, forgetting their gaine, after one knewe him, with the death of many of them, took him aliue, and carried him to land, and placed the one halfe of them, as a guard about him, casting into his teeth diuersly, the curses that they vsed towarde him, (although in dede hee misliked worse their bandes, then death it selfe) and the rest went to search the Ilande, in hope to finde other treasures that they sought for. But after they had gone over the same, and had lefte nothing, either vntouched, or vnsearched that was there, and had founde nothing of that they hoped for, except a fewe thinges of little value, if oughte was left aboute the mouth of the caue, while they conueied the reste into the ground, setting fire on the tabernacles, when it was late towarde night, and that they might tarry no longer in the Iland, for feare least they shoulde fall into the handes of those, that escaped out of the battaile, they returned to their owne company.

Here endeth the firste  
booke.

The



# The second Booke.

## The Contents of the second booke.

In this second Booke is contained the counsells of Theagenes and Cariclia, and the iourney of Cnemon and Thermutes to seeke Thyamis. And how by composition Cnemon came to Chemmis, where hee mette with Calasiris verie sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole Booke, howe Caricles came by Cariclia, and howe Theagenes was sent out of Thessalia, to perfourme the funerall of Pyrrhus, Achilles his sonne.



**A**D thus was the Ilande with fire and flame destroyed, Theagenes, and Cnemon, as long as the sunne shyned vpon the earth, knew not of this mischiese: for the brightnes of the fire, by reason of the sunne beames in the day time, is much dimmed. But after the sunne was set, and the night drew on, and the fire without impediment might be seene a farre off, they somewhat couragious, came out of the poole, and perceiued the whole Iland to be on fire. Then Theagenes beating his head, and tearing his haire, saide: farewell (quoth he) this day my life, let here, all feare, daungers, cares, hope, and lone, haue end and be dissolved, Cariclia is dead, Theagenes is destroyed, in vaine was I unhappy man afraide, and content to betake my selfe to flight, which no man would haue done, reseruing my selfe to thee my sweete heart. Surely my ioy, I will liue no longer sith thou art dead, not according to the common course of nature, which is a very greuous thing: and hast contrary to thine opinion, and not in his protection.

C. iiii.

who

Theagenes  
thinking Cariclia  
to bee burnt, lamenteth,



## The Ethiopian Historie

Cnemon  
comforteth  
Theagenes.

who was thy whole desire, yealded vp thy life. With fire (alas wretch that I am) art thou consumed: and in steade of lights at thy marriage, hath God ordeined such lights for thee? The brauest beauty in the world is lost, so that no token of such singular fairenesse remayneth in the dead bodie. Oh marueilous crueltie, and vnspeakeable wrath of the Gods, I haue no leaue to geue her my last imbracings, I am depriued of my last kisses. While he spake thus, and looked about for his sword, Cnemon rebuked him: and what meaneth this Theagenes, sayd he? why do you thus bewaile her that is alieue? Cariclia is safe, feare not. Cnemon (said he) you may tell madde men, and childzen this tale. Surely you haue deserued death, for hindering me frō so pleasant death. There, withal Cnemon swore to him, and tolde him altogether the commandement of Thyamis, how he placed her there, the nature of the same denne, and how that it was not to be feared, that the fire could come to her, being broken and put back by six hundred cranks. Theagenes began to come to him selfe againe when he heard this, and hasted to the Islande, and thought in his minde that hee was in the same already, and made the den his chamber, not knowing the sorowes whereunto he should fall. Thither they were carried therefore with much adoe, them selues playing the watermen, for he, who rowed them, with the noyse of the first conflict, as it had bene with a leuer, was stricken ouer boorde into the lake, they were therfore carried away hither and thither, as well for that they were both ignorant in rowing, and not placing the oars equally, as also for that they had a contrary winde: But for all that, the readinesse of their willes got the victorie of their ignorance in that Arte. When therefore with much a doe, they were arriued in the Island, they ran to the Tabernacle as fast as they could, which also they found burned, and could not know it, but onely by the manner of the place, for there coulde  
nothing



nothing be seene, but the great stone, which was the  
threshold, and couer also of the Caue, for a belemente  
winde blowing the fire vpon the Cottages which were  
made onely of slender reede, and such as grewe on the  
marish bankes, burned them by euery where, and made  
them almost equall with the ground, but when the vio-  
lent fire flaked, and was turned into ashes, which also  
was driven away by a blast of winde, and that which  
remayned, being but a little, was quenched, and graun-  
ted them free passage, they came to the caue, the postes  
thereof and the reedes, they also founde halfe burnt,  
and opening the doore, Cnemon leading the way, they  
ranne dolefull apace. But after they had gone a litle  
way, Cnemon suddenly cryed out, O Iupiter, what  
meaneth this? we are vndone: Caricia is slaine. And  
therewith he cast his light to the ground, and putte it  
out, and holding his handes before his face, fell on his  
knees, and lamented. But Theagenes as though by vio-  
lence one had thrust him downe, fell on the dead bodie,  
and helde the same in his armes a great while without  
mouing. Cnemon therefore perceiuing that hee was  
utterly overcome with sorowe, and fearing least hee  
shoulde doe him some harme, tooke his sword out of his  
scabbord, and ranne out to light his linke againe. In  
the meane time, Theagenes tragically, and with much  
sorowe lamented: and oh grieve intollerable, oh mani-  
folde mischiefes, sent from the Goddesses, sayd hee, what  
insatiable fury so much rageth still to haue vs destroy-  
ed? who hath banished vs out of our Countrey, cast vs  
to dangers by Seas, perils by Pyrates, and hath often  
deliuered vs into the hands of Robbers, and spoyled vs  
of all our treasures: onely one comfort we had, which  
is now taken from vs, Caricia is dead, and by enemies  
hande (my onely ioy) is slaine: while thee no doubt de-  
fended her chastitie, and reserued her selfe vnto me, the  
vnhappie creature is dead, and neyther had she by her  
C. b. beauty

Theagenes  
waileth a  
dead bodie, &  
thought it  
had beene  
Caricia.



## The Ethiopian Historie

beautie any pleasure, neither any comoditie. But oh  
 my sweete hart, speake to me lastly, as thou wert wont  
 to doe, and if there be any life in thee, commaunde me to  
 do somewhat. Alas thou dost holde thy peace, that  
 godly mouthe of thine, out of the which proceeded so  
 heavenly talke, is stopped: darkenes hath possessed her,  
 who bare the starre of beautie: and the last ende of all  
 hath nowe gotten the best minister that belonged to a-  
 ny temple of the G D D S. These eyes of thine, that  
 with passing fairenesse looked vpon all men, are nowe  
 without sight, which he, who killed thee, saue not, I am  
 sure. But by what name shall I call thee? my spouse?  
 thou werte neuer Espoused. My wife? thou werte not  
 married, what shall I therefore call thee? or howe shall  
 I lastly speake vnto thee, shall I call thee by the most de-  
 lectable name of all names, Caricia? Oh Caricia heare  
 me, thou hast a faithfull louer, and shalt ere it be longe,  
 recouer me, for I will out of hande, with mine owne  
 death performe a deadly sacrifice to thee, and with mine  
 owne bloude will I offer a frendely offering vnto thee,  
 and this rude denne shall be a Sepulchre for vs both. It  
 shall be lawfull for vs, after death, to inioy either other,  
 which while we liued, the Gods woulde not graunte,  
 As soone as he had spokē thus, he set his hand, as though  
 he would haue drawne out his sword, which when hee  
 found not, D Cnemon sayde he, howe hast thou hurt  
 me, and especially iniured Caricia, depriued now againe  
 of most delectable company: while he spake thus, through  
 the holowe holes of the caue, there was a voyce hearde,  
 that called Theagenes, he hearde it well, & was nothing  
 afraide, and O sweete soule, pardon me, said he: by this it  
 manifestly appeareth, that thou art yet aboue y earth,  
 partly for that with violence expulsed out of such a bo-  
 dy, thou canst not depart without griefe, partly for  
 that, not yet buried, thou art chased away of infernall  
 spirites. And when Cnemon came in with a lighte in  
 his

Theagenes  
 would haue  
 slaine himself.

The opinion  
 of the heathē  
 touching the  
 dead.



his hand the same voice was heard againe, calling  
Theagenes. O Gods, sayde Cnemon, is not this Cari-  
clias voice? Surely Theagenes, I thinke that she is yet  
saued. Wilt not thou yet leaue, said Theagenes, so ofte  
to decueie and beguile me? In deede, said Cnemon, I  
deceiue you, and am my selfe deceiued, if this be not Ca-  
riclia that lieth here. And therewithall, he straightway  
turned her face vpwarde, which, as soone as he saw, you  
Gods (said hee which be the authours of all wonders,  
what straunge sight is this? I see here Thisbes face, and  
therewith hee leapt backe, and without mouing any  
whitte, stood quaking in a great admiration. There-  
withal Theagenes came somewhat to himselfe, & began  
to conceiue some better hope in his minde, & comforted  
Cnemon, whose heart now failed him, and desired him  
in al hast to carrie him to Cariclia. A while after, when  
Cnemon came somewhat to himselfe againe, hee looked  
more aduisedly on her: it was Thisbe in deede, & he knew  
also the sword that lay by her, by the hiltes to bee  
Thyamis his, which he for anger, and haste left in the  
wound. Last of all, he sawe a little scrowle hang at  
her brest, which he toke away, and would faine haue  
reade it, but Theagenes would not let him, but lay on  
him very earnestly, saying, let vs first receiue my  
sweete heart, leaste euen now as some God beguyle  
vs: as for these things, we may know them hereafter.  
Cnemon was contente, and so taking the letter in his  
hand, and the sword also went in to Cariclia, who cree-  
ping both on hands, and feete to the light, ranne to  
Theagenes, & hanged about his necke, now Theagenes  
thou art restored to me againe, saide she. Thou liest  
mine owne Cariclia, quoth he, oftentimes. At length they  
fell soudently to the ground, holding either other in  
their armes, without uttering any word, except a lit-  
tle murmuring, and it lacked but a little, that they were  
not both dead. For many times too much gladnesse is  
turned to sorrow, and immoderate pleasure hath ingend-  
red

The ioye of  
Theagenes &  
Cariclia.



## The Æthiopian Historie

Too much  
myrth often-  
times turneth  
to woe.

dred græfe, whereof our selues are the causes. As also these preserved contrarie to their hope, and opiniõ, were in perill, untill Cnemon taking a little water in his handes sprinkled it on their faces, and rubbing their nostrels, caused them to come to them selues againe.

When they perceiued that they were so familiarly embraced, and on ground, they starte vp suddenly, and blushed (but especially Caricia) because of Cnemõ, who had seene these thinges, and desired him to pardon them. He smiling a litle, and willing to turne their mindes to some mirth: In mine opinion (saide he) of any mans else, who hath befoze wrestled with loue, and hath pleasantly yelded vnto the ineuitable chaunce therof moderately, these thinges are much praise wortie. But Theagenes, I could by no meanes commend that, whereof also I was ashamed, when I saw you shamfully embrace a straunge woman, and one to whome you were bounde, by no bond of friendship, for all that I boldly affirmed, your dearest friend was alive, & safe. Cnemon (quoth Theagenes) accuse me not to Caricia, whom in anothers body I bewailed, thinking her who was slaine to haue bene this wench: But forasmuch as the good will of God hath nowe declared, that I was in so doing beguiled, remember I pray you, your owne cowardnes, inasmuch as first you deplozed my case, in the soudaine knowledge of her, who lay there, and though you had a sword by your side, yet you like a floute, and valiante warriour, were afraide of a woman, and shee deade, no lesse then if the Goddess had bene in presence. Hereat they smiled a litle, but not without teares, as it happeneth to men in such miserie. After Caricia had staied a litle, and scratching her cheek vnder her eare, I iudge (saide shee) her happy, whosoever she was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke that I am in ielousie, I would gladly know, what happy woman that was, which was

woe,



Worthie of Theagenes teares, If you can tell me, and by what errour you kissed her in steade of me. Surely (said he) you wil wonder at it greatly, for Cnemon saith it was that cunning player of the Harpe which was Thisbe, the deuiler of the wiles against him, and Demeneta. Herewith Cariclia afraid, asked him, how is it like that she should come out of the midst of Greece (as of set purpose) into the farthest part of Egypt: or how is it possible, that when we came hither we sawe her not: as touching this, said Cnemon, I haue nothing to say. But thus much I heard of her. After that Demeneta preuented with her craft, had cast her selfe into the ditch, and my Father had opened the matter to the people, hee at the first obteyned pardon, and was altogether busied that he might get leave of the people to restore mee againe, and made preparation to seeke me. Thisbe now because of his busines, hauing little to doe, and banquetting without care continually, set, as it were at sale, both her selfe, and her art: and in as much as she passed Arsinoc in grace, and cunning play, both in quick fingering, and also sweete singing to her Instrument, she perceived not that she got thereby worship, enuie, and emulation, conioyned with singular indignation: chiefly for that she was beloued of a certaine marchant of Man-cratia, named Nauficles, who despised Arsinoc, with whom he accompanied before, because that while she song her cheekes swelled, and were vnseemely, and her eyes stared, almost leaning their accustomed place. Wherefore Arsinoc swelling with anger and emulation, came to Demenetas kinsfolkes, and told them the whole maner of the wyles that Thisbe vsed against her, whereof some she suspected, and Thisbe had tolde her other some, for y familiar acquaintance which was betwene them. When therefore Demenetas kinsfolkes came together to haue my Father condemned, and had procured the most eloquent Oratours, with great summes

Thisbe is now become an harlot, and is hated of Arsinoc.



## The Ethiopian Historie

Aristippus banished from Athens.

Thisbes letter to Cnemon.

of money to accuse him, they saide, that Demeneta was killed without iudgement, and not conuined, and that the adulterie was pretended to colour the murther, and therefore they required to haue the Adulterer eyther quicke or dead, or at least, to knowe his name. Last of al, that Thisbe might be brought to examination, which when my father had promised, and could not perfourme, (for she had so provided that befoze the day of iudgement was assigned, she went her way with y<sup>e</sup> Merchaut, as they had appoynted) the people taking the matter in euill part, iudged him not the killer, in as much as hee had tolde the matter plainly as it was done, but that he helped to the death of Demeneta, & mine vniust banishment, wherefoze they exiled him out of his countrey, and confiscated all his goods, and this commoditie got he by his second marriage. But the most wicked, Thisbe, who is slaine in my sight, sailed from Athens for that cause. And thus much onely could I knowe, which Anticles tolde me in Aegina, with whom I sayled twice into Egypt of purpose, if I might find her in Naucratia to bring her back to Athens, and deliuer my father from such suspicions, and accusations, as were layd against him, and take reuenge of her, for al the mischieses that she did vn- to vs: and hercof in your presence I make inquirie. Now as touching the cause of my comming hether, the manner thereof, and the daungers that I suffered in this space, you shal hereafter know. But how, and by whom Thisbe was slaine in this denne, wee shall haue neede perhaps of some Oracle to tell vs. Neuerthelste, if you will, let vs looke vpon the letter which wee founde in her bosome: it may be, that we shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth. To Cnemon my Maister, Thisbe his ennemie and reuenger. First I tell you, of the death of Demeneta, which for your sake I devised against her, the manner how I brought it to passe, if



if you doe raunsome me, I will tel you betwixt vs two. Understande, that I was taken by one of the Thanes that are of this crewe, and haue bene here tenne dayes already: he saith, that he is the Captaines harnesbearer, but he will not giue me leaue so much as to looke abroade, and thus he punisheth me, as he saith, for the loue he hath towarde me, but as farre as I can gather, it is least some man else shoulde take me from him. Yet for all that by the benefite of the same God, I sawe you (my maister) yester day, and knewe you, and haue therefore sente this letter to you by an olde woman my bedfellowe, charging her to deliuer it to a beautifull young man being a Grecian, and the captains friend. Redeme me I pray thee, out of the handes of the these, and entertaine your handmaide, and if you will preserue her, knowing this first, that whensoever I offended against you, I was constrained to do it, but in that I reuenged you of your enemie, I did it of mine owne free wil, but if your anger be so grieuous against me, that it will not be assuaged, vse it toward me, as you shall thinke good: so that I may be in your hand, I care not if I die. For I account it much better to be slaine of your hands, & to be buried after the manner of the Grekes, then to leade a life more grieuous then death, or else to susteine such barbarous loue, as is more intollerable, then the hatred of Athens. And thus spake Thisbe in her letter. But Cnemon saide, Thisbe, as reason is, thou art slaine, and thy self art messenger to tel vs of the miseries, making declaration of them by thine owne death. Thus hath the reuenger (as now may it appeare) dyinge thee ouer all the world, not without a woe her scourge, before she made me, whom thou hast iniured, although living in Egypt, to be the beholder of thy punishment. But what mischicfe was that, which thou diddest deuise against me, as by the letters it may appeare, which Fortune would not let thee bring to ende? Verely, euen now also

How Thisbe  
came into  
that land.

Barbarous  
loue worse  
then hatred.



## The Ethiopian Historie

also I much mistrust thee, and am in greate doubt, lest the death of Demeneta be but a tale, and that both they beguiled me, who told me of the same, and that thou art come by sea out of Greece, to make in Egypt another Tragedy of me. Will you not leaue (said Theagenes) to be so valiant, and feare the shadowes, and spirites of deade folkes? For you cannot object and say, that she hath either beguiled me, or deceiued my sight, seeing that I haue no part in this play. But be sure Cnemon, that this bodie is dead, and therefore haue you no cause to doubt. But who did you this good turne in killing her, or how she was brought hither, or when, I my selfe am in great marvel. As for the rest (said Cnemon) I can not tell. But surely Thyamis slewe her, as by the sworde which lay by her being dead, we may gesse.

Thyamis his  
sworde.

Trophonius  
denne.

This be taken  
by Thermu-  
tes.

For I knowe it to be his, by the hilt of Iuozie, wherein is an Eagle grauen. Tel me therefore, saide Theagenes, how, when, & wherfore he killed her. How can I tel you, answered Cnemon? For this caue hath not made me a southsayer, as both Apollos porch in Delphi, or those y enter into Trophonius denne, which rapt with diuine furie, do prophetic. When Theagenes & Cariclia heard this, suddenly lamenting, O Pitho, O Delphi, cryed they, wherewith Cnemon was abashed, and wiste not what they had conceiued by the name of Pitho: and thus were they occupied. But Thermutes, Thyamis harnesse bearer, after he beeing wounded, had escaped the battel, and sailed to lande: when night came, he gotte a loose boate, & halsted to go to the Island, & to Thisbe whom he toke a fewe dayes from Nausicles a merchaunt, in a narrow way at the side of the Hill. But after the broile began, and the enemies approached, when Thyamis sent him to fetch the sacrifice to the Gods, hee desiring to place her without the danger of weapons, and to keepe her for him selfe in safetie, put her priuily into the caue, and soe haste left her but in the entrie thereof. In which place,



place as she at the first was left, partly for feare of the  
 present perilles, partly for that she knew not the waies <sup>Thyamis kil.</sup>  
 that went into the bottome of the Caeue. Thyamis fin- <sup>led her in</sup>  
 ding her in steede of Caricia, slewe her: To her therfore <sup>steede of Ca-</sup>  
 Thermutes made hast, after he escaped cut of the bat- <sup>ricia.</sup>  
 taile, & as soone as he was landed in the Ilande, hee ran  
 to the Tabernacles, where beside ashes hee found no-  
 thing. But finding at length the mouth of the Caeue  
 by the stone, and the reede, if any were left, on fire, he  
 ranne downe in great hast, and called Thisbe by name:  
 whom after he found dead, and standing a good while  
 without mouing, in a greate studie: at length, hearing  
 out of the inner partes of the caue, a certaine noise, and  
 sounde, (for Theagenes and Cnemon were yet in talke)  
 he straight deemed that they had slaine her, & was there-  
 fore much troubled in his mind, & could not wel tel what  
 to doe: for the barbarous anger, and scarcenesse which  
 is naturally graffed in theenes, kindled the more, for  
 that he was now beguiled of his loue, moued him to set  
 upon them whom he deemed to be the authours of that  
 murther but for that he had neither armour nor wepō,  
 he was constrained whether he would, or no, to be quiet:  
 he thought it good therefore, not to come vpon them, as an  
 enimie at the first, but if he could get any armour, then  
 to set on them after. When he had thus determined, he  
 came to Theagenes, & looked about with eyes frowning  
 & terribly bent, so that with his countenance hee plaine-  
 ly betrayed the inward cogitation of his minde. They  
 seeing a man come in, vpon them soudainely, soare  
 wounded, naked, and with a bloudie face, behaued not  
 themselues all alike, but Caricia ranne into a corner of  
 the Caeue, fearing perhappes to looke vpon a man so de-  
 formed and naked. Cnemon seeing Thermutes contrary  
 to his expectation, and knowing him well, mistrusting  
 that he woulde enterprise somewhat, helde his peace,  
 and stepped backe. But that sight did not so much feare



## 25 The *Aethiopian* Historie

Theagenes, as moue him to wrath, who drew his sword  
 and made as though he would strike him if he stirred,  
 and bad him stand, or els (quoth he) thou shalt know the  
 price of thy comming, and the cause is, for that I know  
 thee not, nor why thou comiest. Thermitis came nere  
 him, and spake him false, hauing rather respect to the  
 present time, then for that he was accustomed so to doe,  
 and desired Cnemon to be his friend, and said, that he  
 had deserued to be holpen at his hand, because he neuer  
 had done him wrong, and had bene his companion the  
 day before, and that he came to them as to his frendes.  
 Cnemon was moued with his words, and comming to  
 him, helped him vp, for he helde Theagenes by the knees,  
 and inquired of him where Thyamis was, he tolde him  
 every thing, how he fought with his enemies, how he  
 went into the thickest presse of them, and neither feared  
 his owne safetie, nor their health, how he slew every  
 man that came within his reach, but him selfe was gar-  
 ded and compassed about, & straight charge giuen, that  
 every man should beare Thyamis. But what became  
 of him at length he could not tel; & I grievously woun-  
 ded, (quoth he) swam to land, and at this time am come  
 into the cave to seeke Thisbe. And therewith they asked  
 him what he had to doe with Thisbe, or how he came by  
 her. Thermitis then tolde them also how he tooke her  
 from certaine Merchants, and how he loved her won-  
 derfully, and kept her prindly in his owne Tabernacle,  
 and before the comming of the enemies, put her into this  
 Cave, and that he now found her slaine, by some, whom  
 he knewe not, but he would be gladd to vnderstand,  
 why, and for what occasion it was done, Cnemon here-  
 with desirous to deliuer him selfe quickly from all suspi-  
 cion. Thyamis killed her, said he, & therewith for prooofe  
 he shewed him the sword which they found by her,  
 when she was slaine, which as soone as Thermitis saw  
 bloody, and almost warme with the late slaughter,  
 and



and knewe that it was Thyamis sword in deed, fetching  
a great sighe from the bottome of his hart, not knowing  
what was done further, wente out of the denne, and  
saide neuer a worde, and comming to the deade body,  
and laying his head on her breast, *¶* This he, saide he  
ofte, but nothing else, repeating the name onely, and  
within a while his senses fayling him, he fell on sleepe,  
Theagenes, Cariclia, and Cnemon, began to thinke of  
their owne businesse, and seemed as though they would  
consult thereof: but their manyfolde miseries passed the  
greatnesse of their calamities presente, and the vncer-  
tainetie of that which was to come, did hinder & darken  
the reasonable part of the minde, so that they looked one  
vpon another, and euerie one looked what his felowe  
woulde say, as touching their present state: after this,  
their hope failinge them, they woulde cast their eyes to  
the ground, and with sorowfull sighes, and grievous  
mournings lift them vp againe, at length Cnemon lai-  
ed him selfe on the ground, Theagenes satte downe on  
a stone, and Cariclia leaned on him, and strived a great  
while to ouercome sleepe, for desire to consider some-  
what of their present affaiers, but they with sorowe  
and laboꝝ much abated, although against their willes,  
were constrained to obey nature, and out of their great  
heauinesse they fel into a pleasant sleepe. Thus was the  
reasonable part of the minde, of force constrained, to  
agree with the affection of the body. But after they had  
slumbrd a while, so that their eyes were yet scant  
close shut, Cariclia, who lay there with them, had this  
maruelous dreame. A man with a roughe head, ter-  
rible scowling eyes, and bloudie handes, pulled out  
one of her eyes, here with she soudenly cried out, say-  
ing, that she had lost one of her eyes, and called for  
Theagenes, who straight was at hand, and did bewaile  
her harme, as if in his sleep he had felt the same. But she  
put her hand to her face, and felte euery where for that

Cariclias  
dreame.



## The Ethiopian Historie

Cariclias exposition of her dreame.

Cnemons exposition of Cariclias dreame.  
Why our parents be likened to a paire of eyes.

eye, which was lost, and as soon as she knewe it was a dreame, it is a dreame, Theagenes, said she, I haue mine eye, come hither and feare not: Theagenes was here with well pleased, and as meeke is (quoth he) you haue your eyes as bright as sunne beames: but what ayled you, or why were you so affrayd? An ill fauoured froward fellowe (quoth shee) nothing fearing your inuincible strength, came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought hee had pluckt out my right eye. And I would to God (sayde she) it had bene so in dede, rather then appeared to mee in my sleepe. God defend (said he) and send vs better luck, I wish it (said she) because it were better for me to lose both mine eyes, then to be sorrowfull for the losse of you. Surely I am sore affraide, least you be meant by this dreame, whom I esteeme as mine eye, my life, and al my richesse. Not so, said Cnemon: (for he heard al, being waked at the first crie of Cariclia) it seemes to me y your dreame should meane an other thing, & therefore tell me whether your parents be alide, she said yea, if euer they were alide. Then iudge, sayde he, that your Father is dead, and that I gather by this, for as much as wee knowe that our Parents be the cause, and Authours of our life, and that we see the light of day. Wherefore by good reason, dreames doe liken our father and mother to a paire of eyes, for as much as they be the cause aswel of the sight, as of that may be seene. This is much, saide Cariclia, but God graunt that this be rather true then the other, & that your interpretation preuaile, and I be called the false Prophet. These things shall thus come to passe no doubt said Cnemon, and therefore you must be content therewith, but we in dede seeme to dreame, trifling thus long about dreames and fantasies, without any consideration of our owne busines, & the rather seeing that this Egyptian (he meant Thermutes) is absent, and bewayleth his breathlesse loue. Theagenes answered him



him, and saide, Cnemon, for as much as some God hath  
 ioined you to vs, & made you partaker of our calamities  
 let vs heare your aduise first, for you are skilled in these  
 countries, and vnderstand their tongue well, and we  
 are not so meete to consult of that which is necessary, for  
 y<sup>e</sup> we are drowned with greater dangers. Cnemon ther-  
 fore musing a litle, spake thus: which of vs is in greater  
 miserie, I cannot tel, for I am sure that God hath laide  
 calamities inough vpon my backe also: but for that you  
 bid me, as the elder, to giue mine aduise as touching the  
 present case, this is my minde. This Iland as you see, is  
 desert, & hath no man in it, but vs: moreouer of Siluer,  
 and Goulde, & precious apparel, here is great store. For  
 of suche things Thyamis & his companions, haue taken  
 much, as well from vs, as also from others, & hath laid it  
 here, but as for corne, and other things wherby our life  
 may be maintained, there is not one whit. We are in  
 daunger therefore if we tarrie here long, either to perish  
 for fode, or with the retourne of our enimies, or of those  
 who haue bene of this fellowship, if they come to fetch  
 this monie, whereof they all knowe. If any of these  
 things happen, it shall not be possible for vs to escape  
 without deathe, or if they deale more frendly with vs,  
 we shalbe subiect to their reprochful dealing, & scornfull  
 behauiours. For seeing that these Heardsmenne be al-  
 wayes faithlesse, now are they most, for that they want  
 a Capteine, & ruler, that may constraîne them to be mo-  
 derate, we must therefore leaue and forsake this Iland,  
 no lesse then harmefull snares, or a very prison in dede.  
 And first dispatch away Thermutis, vnder pretence to  
 inquire, and seeke to knowe some certaintie of Thyamis.  
 Then shall we consulte more safely together, & thinke  
 of those things that are needefull. And if this were not,  
 yet it is a poynt of wisdome, to put out of our company  
 a man by nature vncoustant, indued with rude and vn-  
 courteous manners, which else mistrusteth somewhat of

Cnemons ad-  
 uise as tou-  
 ching their  
 present affaire

A good Cap-  
 taine causeth  
 disordered  
 people to  
 liue orderly.

What is to be  
 done with an  
 euill compa-  
 nion.

D.ij

vs



## The Ethiopian Historie

Necessitas  
plus poscit  
quam pietas  
Soler. Seneca.

Chemmis a  
towne of E-  
gypt by Ny-  
lus.

as for Thisbe's sake, and will not rest till he haue (if oc-  
casion serue) by fraude beguiled vs. They allowed his  
saying wel, and thought it good to doe euen so: where-  
fore they went to the entrie of the Caue (for they per-  
ceiued it was day by this time) and waked Thermutis  
very drowlie with sleepe, and when they had declared to  
him the likelihoode of their counsell, and had easily per-  
swaded him, being a fickle fellowe, and had cast Thisbe  
into a little pit, and as much dust on her, as was to be  
found about the Tabernacle, and done to her as re-  
ligiously as the time would suffer, and with teares, and  
weepings, in steade of all other Ceremonies buried her,  
they sent Thermutis about the pretended businesse, as  
was decreede, but he, after he had gone a little way, re-  
turned againe, and saide that he would not goe alone,  
neither rashly obiect him selfe to so present a danger,  
as to be a Spie, except Cnemon might goe with him.

Which thing whē Theagenes perceiued, that Cnemon  
did detract (for when he heard what the Egyptian said,  
he seemed to be much troubled in his minde, and soze a-  
fraide) he said to him. Thou art able to geue good coun-  
sell, but thy heart sayleth thee, which thing I haue both  
at other times wel perceiued, but especially now. But  
plucke vp your spirites, and take a good heart to you, for  
at this time it seemeth necessarie to consent, & goe with  
him, that he conceiue no suspicion of our determined  
flight (for there is no danger for him that is armed, and  
hath a sword, to goe with one vtterly vnarmed) and  
then if occasion serue, to slip from him, and come to vs  
into some village hereby, which we will agree vpon.

Cnemon was content, and appoynted a certaine towne  
called Chemmis, very rich, and wel peopled, situated  
on a Hill vpon the banke of Nylus, that it may thereby  
be the better defended from the inuasion of the heardme.  
And it was so it after they were ouer the lake, almost  
an hundred furlongs, and they should goe right soorth.

It



It wil be harde, saide Theagenes, especially for Caricia, who hath not bene accustomed to goe any long iourneis. But for all that, we will goe, and counterfet our selues to be beggers, and such as go about with certaine iuggling castes to gette our liuing. That will be well (saide Cnemon) for ye be very euell fauoured people, but moſte Caricia, whose eye was lately pulled out, wherefore me thinketh, you wil not onely aske peeces of breade, but couerletes, and calyons. Hereat they smiled a litle, so that their laughter moued but ther lippes onely. When therfore with othe they had confirmed that which was determined, and had taken the Gods to witnesse, that they woulde neuer by their willes forsake one another, they wente eache of them aboute their decreed busines. Cnemon therfore, and Thermutis hauing in the morning early passed ouer the lake, toke their iourney thzough a thicke woode, wherein it was harde to finde any way. Thermutis went before, for so Cnemon woulde haue it; pretending the cunning hee had in that harde passage, and willing him to leade the way; but in deede rather prouiding for his owne saftie, and preparing a iust opportunitie to giue him the slipp. After they had gone a good way, they espied a flocke of sheepe, and after those, who kept them were fledd, and crepte into the thicke woode harde by, they killed one of the fairest rammes, that went befoze the flocke, and roasting him at a fire, which the shepherdes had made, did eat of y flesh without taryng, befoze it was thzoughly roasted, bicause their bellies were maruelously pinched with hunger. Like wolues therfore, or comorants they deuoured enery parte, thoughe it were but a litle baked against the fire, so that while they did eate it, the bloude ranne aboute their teeth. But after they had filled their bellies, and quenched their thirst with milke, they went forwarde, and now was it time for Cnemon to put his deuise in practise. When they had therfore

D. iij.                      gone



## *The Æthiopian Historie*

gone vpon a litle hill (vnder which, Thermutis said, was the village, and in it Thyamis, being taken in the battaile, was either kept prisoner, or slaine, as he coniectured) Cnemon made an excuse that his bellie was troubled with too much meat, and by reason of the milke, he had a painefull laske, therefore he desired Thermutis to goe softly afoze, and he would by and by ouertake him. Thus did he once or twice, or three times, so that now he seemed to deale truly, affirming that he had much a doe to ouer take him, after he had thus acquainted the Egyptian, at last, without his knowledge, he taried behinde, and as fast as he could, ranne downe the hill into a very thicke wodde. But he when he came to the toppe of the hill, sate him downe on a stone to rest him, tarrying till night came, in which they appoynted to goe into the village, to heare in what state Thyamis was, and therewithall he looked about for Cnemon, to whom if he came after him, he deuised to doe some harme. For he had not yett leste his conceiued opinion, that he slew Thyas, and therefore he bethought himselfe, how he might kill him againe, and afterwarde he was with a certaine madnes moued to set vpon Theagenes. But when Cnemon appeared not, and it was now farre on the night, he fell asleepe, and with the biting of an Aspe, hauing gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and last sleepe. But Cnemon after he had forsaken Thermutis, left not running till darke night restrained his violent course, so that in that place where the night ouer tooke him, he hidde himselfe, and laide as many leaues as he coulde vpon him. Under which he lpyng, was much troubled, and slepte but litle, supposing euerie noyse, and blaste of winde, and wagging of each leafe to be Thermutis, and if at any time sleepe ouer came him, he thought that he fledde, and looked backe for him, that pursued him not. And when he had lust to  
sleepe



sleepe, he woulde refraine, for that he woulde not sleepe  
 longer, then neede required. Last of all, he seemed to be  
 angry with the night, and thought that it was longer  
 then any other was. As soone as with great desire he  
 saue the day, firste he cut off so much of his haire, as he  
 had let growe, that he might be like vnto the theues, to  
 the intent, that those who mette him, should not trouble  
 nor suspect him. For the theues besides other thinges  
 that they do, whereby they may seeme more fearfull,  
let their haire grow so long that al men loath it, which  
they shake hanging on their shoulders, knowing verie  
well, that longe haire maketh them more acceptable  
which are in loue, but theues more terrible. When  
 therefore Cnemon had cut off so much of his haire, as  
 woulde make him seeme the more trimme, and not bee  
 thought one of the theues, he made hast to go to Chem-  
 mis, where he appointed to meete with Theagenes.  
 And being now come to Nylus, and ready to passe ouer,  
 he spied an olde man walking on the banke, vpper and  
 downe, who seemed to communicate some of his cogita-  
 tions with the floude, he had long haire after an holy fa-  
 shion, but a verie white, and rough beard somewhat long,  
 his cloake and other apparrell like a Grecian. Cnemon  
 therefore staide a litle, but when the olde man passed  
 by and down diuerse times, and seemed not to see any  
 man by him (he was in such a muse; & sure cogitation) he  
 came befoze him, and saide, all haile syr, I cannot, quoth  
 he, for that fortune will not so. Whereat Cnemon mar-  
 ueled, and saide, are you a Grecke? or what countrie  
 man else? Neither a grecke answered he, nor any other  
 countreiman, but of this countrie, an Egyptian. Howe  
 then happeneth it, saide Cnemon, that in your apparrell  
 you imitate the Grekes. My miseries, saide he, haue  
 chaunged this handsome apparrell for others. Cnemon  
 maruelled that any man could trimme and decke himself  
 for any misshappes, and faine woulde haue knowen the  
 cause

Why the the-  
 ues let their  
 haire grow.

Long haire  
 doth become  
 louers well.

Thought ma-  
 kerh a man in  
 manner blind  
 yea and deafe  
 & dumb too.

Miseries make  
 a man some-  
 times change  
 his apparrell.



## The Ethiopian Historie

It is a great  
paine to con-  
ceale any mi-  
shappe long.

cause or manner thereof. You cause me, saide the olde man, to remember many troubles, and do also moue by them a wonderfull grudging againste your selfe: but whither be you going, or from whence come you, or how happeneth it that you speake Greek in Egypt: that were a mery ieste in deede, saide Cnemon, in as much as you first asked me, and wil tel me no part of your estate, yet ye woulde knowe of me, mine. I am well pleased (quoth the old man) for that you seeme to be a Grecian, & some fortune as I gesse, hath transformed you into another figure also. Beside that you so earnestly desire to heare in what state I am: Surely my greefe desireth to be vttered, and if I had not happened on you, I thinke I should haue told it to these reedes according to the tale. Let vs therefore leane these banks of Nylus, and Nylus it selfe too, neither is the border of this banke fitte, to tel a long tale in, sith that it is subiecte to the vehemente heate of the south sunne. Lette vs therefore goe to the village that wase ouer against vs, if you haue no greater businesse, there shall you be my ghest, not in mine owne house, but in a very good mans, who hath intertained me in aduersitie: In his house shall you heare al my fortune, if you will, and in like manner you shall tell me yours. Content, saide Cnemon. For if I had not met with you, I must haue gonne to this village, to farrie by appoyntment for some of my companions, they toke a boate then (wherof there was great stoare, ready to transporte any man for hyre) and came into the towne, and so into the house, wherein this old man was hosted, the good man of the house was not at home, but his daughter nowe marriageable, and the other maids: as many as were at home entertained them verie curteously, and intreated the olde man, as he had bene their father. For so I thinke their master had commaunded. One washed their legges, and swept the duste from vnder their seete, another made their bedde, and prouided



det a soft lodging for them, another brought in the  
 pottle, and made a fire, another covered the table, and set  
 wheaten bread thereon, & diuers other kindes of fruites.  
 Whereat Cnemon marueiled and sayd, father, perhaps  
 we are come into Iupiter hospitalis house, wee are so  
 much regarded, and that with so good mind. Not into Iu-  
 piter's saith he, but into such a mans as knoweth Iupiter  
 hospitalis, and the patrone of such as be in aduersitie  
 well. For, sometime he leadeth his life in trauell, and  
 merchandise, and hath seene many Cities, and knoweth  
 the manners and fashions of diuers nations. For which  
 cause, it is like that he entertained mee into his house,  
 wandering and travelling a fewe dayes agoe about, as  
 also he hath done many moe others. What trauel, fa-  
 ther, said Cnemon, is it, which you speake of. I am, sayd  
 he, in this place, bereft of my children, and knowe the  
 misdoers well, but cannot be reuenged: Wherefore I w  
 wayling betwixt my sorrowe, like a Birde whose nest  
 a dragon palleth downe, and deuoureth her young bee,  
 fore her face, and is afraide to come nigh, neither can  
 she flee away: at such controuersie is loue, and sorrowe  
 in her, but making great noyse, flecth about the miser-  
 rable seege, & poyreth in bayne her motherlike, and  
 humble teares into those cruell eares, who haue of na-  
 ture bene taught no mercie. Will you therefore, sayde  
 Cnemon, tell me, how and when you had this cruell  
 hap: Hereafter, said he, I will. Now it is time to looke  
 to our bellies, to which Homer hauing respect not with-  
 out good consideration, called it pernicious, for that in  
 comparison thereof all thinges els were counted little  
 woorth. But first, according to the wisdom of the  
 Egyptians, let vs doe sacrifice to the immortal Goddes,  
 for nothing shall euer cause me to breake this custome.  
 Neither shall any grieue be so great, which shall cause  
 me to put the remembrance and seruice of God out of my  
 minde: when he had said thus, he powred a little cleane  
 water also,

Iupiter hos-  
pitalis.

A pretie G-  
militude.

”  
”  
”  
”  
”

Homer calleth  
the bellic per-  
nicious.

Calasitis will  
not forget to  
doe sacrifice  
to the Gods,  
for any trauell  
and this is e-  
uerie good  
mans duetie



## The Ethiopian Historie.

Calasiris sacrificeth to Theagenes and Cariclia.

Theagenes & Cariclia, Calasiris children without a mother.

A wise man counsellor takes a great reward.

water out of a vial, and sayde, I doe sacrifice to the Gods of this countrie, and to the Goddesses of Greece to Apollo of Delphos, and beside, to Theagenes, and Cariclia, good and honest creatures, so: as much as I make these Goddesses also: and therewithall he wept, as though he would doe an other sacrifice to them beside, with sorrowfull teares. When Cnemón hearde this, he was abashed, and looked earnestly on the olde manne round about. What say you (quoth he) be Theagenes, and Cariclia your children in deed? They are my children sayd he, borne without a Mother. For the Goddesses have made the my children by chance, and caused me to be sorrowfull for them, so that I haue a naturall affection of mind towarde them, by which they esteemed mee as their father, and so called me also. But I pray you tell me how you knew them. I doe not onely knowe them, sayd Cnemón, but tell you that they be safe and in good health. O Apollo, and the reste of the Goddesses, sayd he tell me in what countrie they be, and I will call you then my saviour, and make equall accomte of you as with the Goddesses. What rewarde, sayd he, will you giue me? At this time, sayd he, thanks, which a wise man comteth for godly rewarde. And if ye come into my countrie, which the Goddesses tell me shalbe shortly, you shall haue great riches. You promise me sayd he, that which is to come, and very vncertaine, and may yet presently sufficiently recompence me. If you see any thing presente tell me. For I so much desire that, that I coulde be contente to lose some part of my body, and yet think that I am not maintened of any member, but haue euery part whole. I require this (sayd he) that you woulde touchsafe to tell me of them, of whence they are, who be their parentes, and what fortune they haue had, thou shalt haue, answered he, a great rewarde, and such a one as to it nothing maye be comparable: al though you had asked all the treasure in the worlde.

But



But let vs now eate some meate. For both of vs, as wel you to heare, as I to tel, shall haue neede of longer time. When they had eaten Puttes, Figges, Palmes new gathered, and such other fruite as the olde man was accustomed to fede on, (for his conscience made no difference of meates) they dranke, he water, and Cnemon wine, after a little while then Cnemon saide, Father, how well Bacchus is pleased with tales and banquetting songs, you know wel inough.

Bacchus pleased with merrie songs and tales.

Wherefore nowe also seeing he hath challenged mee to him selfe, he moueth me to desire to heare somewhat, & constraineth me to crame my promised reward, and now it is time for you to make prouision to play this commedie as on a stage, as the prouerbe is. You shall heare it, said he, and would to God that thristie Naucicles had bene here, whom I haue oft by diuers delaies deluded, very desirous to heare this tale. After Cnemon hearde Naucicles named, he asked where he was then. He is gone, quoth the olde man, on hunting. What manner of hunting, said he? Of wilde beasts very cruell, which be called in deepe men, and heardmen, but line by theste, & can hardly be intrapped, for that they vse by pathes, and canes in the marish ground. Whereof doeth hee accuse them said he? Of the taking away of a lemman of his, which he brought from Athens, whome he called Thisbe. Lord God, saies Cnemon, and therewithal suddenly helde his peace, as though he woulde say no more, and when the olde man asked him what he ayled, Cnemon willing to bring him to other matters, saide, I maruel how, or with what armie emboldened, he durst set vpon them. He answered, Oroondates is made deputy of Egypt, by the great king, by whose commaundement Mitranes captaine of the watch, is made gouernour of this Towne. Naucicles hired him for a great summe of money, and with great company of horsemen and footemen conducted him against them. Hee taketh in

Oroondates deputie of Egypt



## The Æthiopian Historie

The wiues of  
Greece haue  
their drin-  
king gossip.

in very ill parte the losse of that maide of Athens, not so much for that shee was his friende, and played well on instrumentes, but more, because he was in mind to carrie her to the king of Æthiopia, as he saide, that shee might be his wiues drinking gossippe, and familiar after the manner of the Greeces, as though he were de- prived therefore of a great summe of mony which he ho- ped to haue for her, he maketh all prouision possible to recouer her againe. My selfe willed, and exhorted him so to do, supposing, that he by some chance might happe to finde my children, and helpe me to them againe. Wee haue talked ynough, saide Cnemon, now cutting him of the heardmen, captaines, and of the kings them selues. It wanted but little, that you had not with your talke turned my minde an other way, you haue added this glaunce, nothing appertayning to Bacchus, as the pro- uerbe is. Wherefore returne your talke to that you promised, for I haue founde you like Protheus of Pha- ros, not turning your selfe into diuers figures, as he did, but attempting to bring me from my purpose.

You shall knowe, saide the olde man. But first I will tel you of my selfe, not beguiling you in my tale, as you think: but propounding such talke as shalbe true, & well agreeing to that which followeth. The citie wherein I

Calasiris born  
at Memphis,  
he telleth him  
all his whole  
life passed.

was borne is called Memphis, my fathers name, and mine also is Calasiris. As touching my trade of life, I am now a bacabond, who was not long before a priest, I had a wife by the ordinance of the citie, but losse her by the lawe of nature. After shee had passed out of this body into an other rest, I liued a while without anie miserie, delighting my self with two sonnes, that I had by her. Not many yeeres after the course of heauen pre- scribed by destinie, doth change all our estate, and Sa- turne cast his eye into our house, making the change still worse and worse, without any hope of auoyding the same: onely foresight, as in such matters is common,

Saturne an  
vnluckie pla-  
net and neuer  
good.

was



was my gaine, which much abated the violence & heate  
of these misadventures. For those miseries (my sonne,) What mis-  
eries be tolle-  
rable, & what  
intollerable.  
that come on thee suddenly, be vntollerable, but such as  
are foreseene, are borne with more equall mind, for the  
mind being occupied with feare, is abashed of those, and  
taketh them heauilie, but custome by reason maketh  
these more familiar, such a thing hapned vnto me. A wo-  
man of Thace, of ripe yeares, and except Caricia the  
fairest in the world, whose name was Rhodopis, I know  
not whence, nor how by the ill luck of her louers, leauing  
her Countrey, trauailed ouer all Egypt, & came in very  
wanton wise to Memphis, with a great sort of maydes  
and seruants wayting on her, very perfectly instruc-  
ted in all Venerious entisements, and wanton beha-  
viour, so that it was possible for none that looked on her,  
not to be intangled with her loue, of such an vnauoyda-  
ble force, was the whorish allurements, that proceeded  
from her eyes. She entred into Isis Temple oft, whose  
Priest I was, and woozhipped the Goddes dailie, and  
offered diuers sacrifices, and giftes, which cost ma-  
ny Talentes, (I am ashamed to tell it, yet I will) with  
often beholding of her, she overcame me, and that tem-  
perance also which in all my life, with great study I had  
conserued. A great while I withstode the eies of my bo-  
dy with the inward eies of my mind, yet at last, ouer-  
come with this affection of loue, as those who are heauy  
laden, I was constrained to yeelde. When therefore I  
vnderstoode that a woman shoulde bee the beginning  
of all the ill luck which the Goddes had appointed me, of  
which I was not ignorant before, and perceined that by  
fatall destinie it was so decreed, and that the GOD,  
whose turne was then to rule, woulde playe that  
parte: I determined not to dishonest the Priesthode, in  
which from my youth I had bene brought vp, ney,  
ther to defile the Temples, and secrete places of the  
Goddes, and to auoyde that which was by destiny de-  
creed,

The begin-  
ning of Calisi-  
tis his euill  
lucke.  
Rhodopis a  
harlot.

Calasiris fal-  
leth in loue  
with Rhodo-  
pis.

God graunt  
that the ho-  
nestie of this  
heathē priest,  
condemne  
not some of  
our ministers  
which pro-  
fesse the Gos-  
pell



## The Ethiopian Historie

Calasiris banished him-  
selfe.

creed, not for doing the deed (which God forbid) but to punish my desire with convenient punishment, as in my mind I determined, by reason ruling in that iudgement, I banished my selfe, and unhappy man forsooke my countrie, as well to yelde to the necessitie of the Ladies of destinie, and give them leaue to determine of vs what they would, as also to leaue the cursed Rhodopis. For I was afraid, my guest, lest if he, who then had dominion, should violently enter into the citie, I should be forced to doe some viler thing. But the chiefe cause, aboue all other, that banished me, were my sonnes, for the secret wisdom, that I had of the Goddes, foreshewed to me, that they shoulde fight a bloudy battaile betwene them selues, that I might therefore remoue such a cruell spectacle from mine eyes (which I thinke the sunne himselfe would not beholde) and to acquite these fatherly eyes, of the sight of my sonnes death, I went my way to prevent these thinges, pretending as though I would goe to greate Thebes, to see my elder sonne, who was then with his Graundfather, his name was Thyamis. Cnemon started when he heard the name of Thyamis, yet he kept his counsell, as well as he could, the better to heare that which followed: but he told on, as followeth. I omit that which happened to me by the way (young man) for it nothing appertaineth to that, you aske for. But when I heard that there was a certaine citie of Grece sacred to Apollo, which was a temple of the Gods, and a colledge of wise men, and farre from the troubelous resort of the common people, I wet thither, thinking that citie which was dedicated to holines, and ceremonies, to bee a meete place for a man being a prophet to resorte vnto. So when I had sailed by the coast of Cressia, I was arrived at Cyrrhus, I went in hast out of my ship to the towne whither after I was come, I fealt a certaine diuine odour breath vppon me. So that for many causes I accomplished

Calasiris journey to Delphic.



counted that Citie a meete place for me to abide in, the  
least whereof was not the naturall situation of the same. For as it were a naturall defence or tower, Par-  
nassus reacheth ouer it, incloasing the Citie as it were  
with a wall with his two toppes. You say very well  
(quoth Cnemon) and like one in deede who had tasted of  
Pichos spirite, for I remember that my Father tolde me  
the sight of the tower was such, when the Athenians  
sent him to the Councell of Thamphictiones. Are you  
then an Athenians sonne said he? Yea sir, said Cnemon.  
What is your name? Cnemon, answered he. How came  
you hither? You shall heare that hereafter, now tell me  
your tale, content quoth he. I went into the Citie, and  
prayed it much in my minde, for the places of exercise  
there, and the pleasaunt fieldes, and the springs, with  
the fountain of Castalius, this done I went to the Tem-  
ple. For the report of the people, that saide the Prophe-  
tesse would geue answers presently, moued me so to do,  
as soone as I had gone into the church and said my pray-  
ers, and made a certaine secreete request to the God, Py-  
thias answered me thus.

The situation  
of Delphi.

The pleasant  
commodities  
of Delphi.

Apollo an-  
swere to Ca-  
lasis.

To shunne the destinies sure decree  
thou takest all this toile:  
And therefore leauest the fruitefull coast  
of Nylus fertile soile.  
Haue a good heart, for I will geue  
the blakish fieldes againe  
Of Egypt vnto thee, till then,  
our friend thou shalt remaine.

As soone as the Oracle had geuen me this answere, I  
fel groueling on the altar, and desired him in all thinges  
to be my good God. But a great sort of those that stood  
by me, prayed the God much for geuing mee such an  
answeare at my first comining: Every man tauked of  
Fortune, and behelde me, and saide, that I was the wel-  
commest man to the God that euer came there, saue one

C. j.

Lycur-



# The Ethiopian Historie

Lycurgus  
which gaue  
lawes to the  
Lacedemo-  
nians.

Prettie Hea-  
thenish que-  
stions.

Lycurgus of Sparta, wherefore when I desired to dwell  
in the Churchyard, they gaue me leaue, and decreed,  
that I should be nourished of their common charges.  
To be short, I wanted no good thing: For there I en-  
quired the causes, and manner of the sacrifices which  
were being diuers, and many, that as wel the men that  
inhabit there, as also strangers make, or els I conferred  
with Philosophers, vnto which Citie a small number  
of such men come, so that the Citie is in a manner a sta-  
die dedicated to prophecies vnder the God, who is Cap-  
taine of the Muses. And at the first there were dy-  
uers questions, as touching many matters moued a-  
mong vs. For some would aske after what sort we E-  
gyptians honored our Gods, an other, why diuers coun-  
treies worshipped diuers kindes of beastes, & what they  
could say of euery of them, other enquired of the maner  
& forme of the buildings called Pyramides, many of their  
framing of instruments, and their tunes. At a worde,  
they left nothing that appertaineth to Egypt, vnsearch-  
ed. For the Grecians cares are wonderfully delys-  
ted with tales of Egypt. At last, certain of the ciuilest  
sorte fell in talke of Nylus, and asked me whence were  
his heads, and what special propertie it had aboue other  
rivers, and why it alone of all others in Summer dyd  
rise. I tolde them what I knewe, and was written in  
the holy booke, and was lawfull onely for the priestes  
to knowe, how that the head thereof was in the highest  
parts of Aethiopia, and furthest bounds of all Libia, at y  
ende of the East Cline, and beginning of the South.  
It riseth in the Summer, not as some think, by reaso-  
n of contrarie blasts of the North west winde (as some  
thinke) but for that those same windes blowing out of  
the North, gather together, and drive all the Cloudes  
of the ayre into the South (about the middle of the sum-  
mer) till they come to the burning line, where their vio-  
lence is shated, for the incredible heate thereaboutes,



so that all the moisture, which was before gathered together and congeled, melteth, and is resolved into a boundance of water, wherewith Nylus wareth proud, & will be a riuer no longer, but runeth ouer his banks, and couereth Egypt with his waters, as with a sea, and maketh the ground very fruitesfull. Wherefore it minis-  
 streth swete waters to drinke, as is like, for that they come from heauen, & is pleasant to be touched, not now so hoate as at the first, yet it is luke warme, as one that springeth in such a place. For which cause of that floud, and none other, arise no vapors, for if there should, then were it like that it receiued his encrease of snowe resolved, of which opinion some learned men of the Grekes  
 haue bin, as I talked of these matters in this sort Apol-  
 loes priest, called Caricles, my familiar frende, saide vnto me. It is very wel said of you, & I my selfe am of your opinion also, for I haue hard the priestes of Egypt that inhabit about Nylus, say so also. And haue you bin there the Caricles, quoth I: I haue, quoth he Calasiris. What mischance draue you thether? I asked him then. The ill lucke that I had at home, saide he, which for al that turned to my great felicitie. I woundred at that, & thought it coulde not be so. You wil not marueile (quoth he) if you heare the whole proceste of the matter, which you shall doe when you please. Then (quoth I) tel me now, for I am wel pleased you should so do. Caricles then, when he had let the people depart, said, knowe that for a certaine cause I haue desired a greate while, that you might bee made priue to mine estate. A longe time after I was married, I had no children: yet at length, when I was olde, & had made earnest prayers to God, I had a daughter, the which, God foresaw he wold me, should be borne in an ill time. For at that, she became marriageable, and I provided her a husbände of one of her suters (for shee had many) which in my iudgemente, was the moste honestest man. The first night that shee, unhappy wench, lay

He confuteth the opinion of certain Greek philosophers, that thought the increase thereof had proceeded of the resolution of snowe. Caricles Apollos priest.

Caricles telleth Calasiris all his estate.



## The Ethiopian Historie

He was per-  
haps of The-  
mistocles opi-  
nion, who ra-  
ther chose for  
his daughter,  
a mā without  
mony, then  
mony with-  
out a man.

It is not lawfull  
for a man to  
kill himselfe.  
Out of sight  
out of minde  
commonly.

Catadupia  
Citie of  
Aegypt.

lay with her husbande, she died either with a Thunder-  
bolte, or else, for that by negligent handling, her bedde  
was set on fire. And thus the marriage Song, not yet  
ended, was turned to mourning: and she was carried  
oute of her Bridebedde, into her graue: and the Tapers  
that gaue her light at her wedding, did now serue to  
kindle her funerall fire. Beside this unhappy fortune.  
God gaue me another tragicall mishap, in that he  
tooke the mother from me, beinge too sorrowfull for the  
death of her daughter. I therefore (not able to beare  
this greate punishment at the Goddes hande, did not  
kill my selfe, in obeying their preceptes, who are occu-  
pied aboute holy controuersies, and affirme it not to be  
lawfull, but) least my countrie priuily, I fled farre from  
the sorowes I felt at home: for the quick remembrance  
of the minde, is greatly holpen, to forgette euilles pat-  
ted, if it be obscured, and darkened by turning of the  
eyes from the same. After I had travelled ouer many  
countries, at length I came into your Egypt, and into  
the citie Catadupia, to see the fountes of Nylus. And thus  
my frende, I haue told you the manner of my travell  
into those places. But I desire, that you shoulde knowe  
the principall cause, why I tell you this tale. As I walk-  
ed aboute in the citie, as my leasepre serued, and did thinke  
such things, as are very scarce in Grece (for nowes  
by continuance of time, hauinge well digested my sor-  
rowes, I hasted to returne into my countrie) there came  
a sober man to me; and such a one, as by countenance,  
appeared to be wise, that had lately passed his youthfull  
yeares, who was in colour very black, and saluted me  
and saide, that he woulde talke with me about a cer-  
taine matter (not speakinge Greeke very well.) And  
when he sawe, that I was willing to goe with him,  
he brought me into a certaine Temple, and by and  
by, sayde, I salve you buye certaine Hearbes and  
Rootes that growe in India, and Aethiopia, if you  
will



& without guile, I will shew you them with al my hart.  
 That I will, quoth I, shew me the I pray you. With y  
 he toke a little bag from vnder his arme, & shewed me  
 certayne precious stones of wonderfull price. For there  
 were Pargarites among them as bigge as a little nut,  
 perfect rounde, and Smaragdes, and Hiacinthes, they  
 were in colour as the graine grasse, and shined very  
 bright. These were like the sea banke, that lieth vnder  
 a hard rocke which maketh all that is underneath to be  
 like purple colour. At fewe wordes, their mingled, and  
 diuers shining colour, delighted and pleased the eyes  
 wonderfully, which as sone as I sawe. You must seeke  
 other chapmen quoth I, good sy, for I, & al my riches are  
 scant able to buy one of the stones that I see. Why saide  
 he, if you be not able to buy the, yet are you able to take  
 them, if they be giuen you. I am able, saide I, to receiue  
 them in deede, but I know not what you meane so to  
 mock me. I mock you not, quoth he, but meane good faith  
 and I sweare by the God of this church, that I will giue  
 you all these things, if you wil take them, beside another  
 gifte, which farre excelleth them all. I laughed when I  
 heard this, he asked me why I laughed. Bicause, quoth  
 I, it is a thing to be laughed at: seeing you promise me  
 thinges of so great price, and yet assure me to giue mee  
 more. Trust me, saide he: but sweare that you will vse  
 this gifte well, and as I shall teach you. I marvelled  
 what he meant, and staied a while, yet in hope of those  
 greater rewardes, I toke an othe. After I had swozne  
 as he willed me, he brought me to his lodging, and shew  
 ed me a maide of excellent beautie, which hee saide,  
 was but seuen yere olde, me thought shee was almost  
 marriageable, such grace doth excellent beautie giue  
 to the talenesse of stature. I stood in a mase, as well for  
 that I knew not what he meante, as also for the vnsta-  
 ble desire I had to looke vpon her. Then spake he thus  
 to me. Sy, the mother of this maide, which you see, for  
 C.iii. a cer,

Many take  
 othes for like  
 end, but doe  
 scantly per-  
 fourme them  
 so well.

What excel-  
 lent beautie  
 with raulnes  
 of stature, ma-  
 keth a woman  
 seemly.



## The Ethiopian Historie

a certaine cause, that you shal knowe hereafter, laid her  
 forth, wrapped in such apparell as is commonly used  
 for such purposes, committing her to the doubtfullnesse  
 of fortune. And I by chauce finding her, take her  
 vp, for it is not lawfull to despise and neglecte a soule  
 in danger, after it hath once entred into an Humane  
 body. For this is one of the wise mens precepts, that  
 are with vs, to be whole scholer my selfe was once indy-  
 ed worthy. Besides that euen in the infantes eyes  
 there appeared some wonderfull thing, she behelde mee  
 with such a steadie, and amiable countenaunce, as I lo-  
 ked vpon her. With her was also found this bagge of  
 precious stones which I shewed you of late, and a sil-  
 ken cloth wrought with letters in her mother tongue,  
 wherein was her whole estate contained, her mother as  
 I guesse procuring the same. Which after I had reade,  
 I knew whence, and what she was, and so I carried her  
 into the countrie farre from the cite, and deliuered her  
 to certaine shepheardes to be brought vp, with  
 charge that they should tell no man. As for those things  
 that were founde with her, I detayned with my selfe,  
 leasse for them, the maide should bee brought into any  
 danger. And thus at the first this matter was concea-  
 led: But after, in procelle of time, the maide growing  
 on, and becomming more fayre, then other womē were,  
 (for beautie in mine opinion cannot be concealed, though  
 it were vnder the grounde, but would thence also ap-  
 peare) fearing least her estate should be knowne, and  
 so she killed, and I brought in trouble therefore, I se-  
 ed, that I might be sente in Ambassage, to the Deputie  
 of Egypte, and obtained it, wherefore I come, and  
 bring her with me, desirous to sette her busines in good  
 order. And now we muste I vtter to him the cause of mine  
 Ambassage, for he hath appointed this day for the hea-  
 ring of me. As touching the maide, I commend her, to  
 you, and the Goddes, who haue hitherto conserued her,  
 vpon

Cariclia laide  
 forth, & com-  
 mitted to for-  
 tune.

That it is not  
 lawfull to let  
 one die with-  
 out succour, is  
 a precept of  
 the Gymno-  
 sophists.

Cariclias  
 state written  
 in her fascia.  
 Sifimithres  
 finding Car-  
 iclia prouideth  
 for her bring-  
 ing vp.

Beautie can-  
 not be hidde.

Cariclia deli-  
 uered to Ca-  
 clea.



upon such conditions, as you are bound by oth to per-  
 forme. What is, that you wil ble her as a free woman,  
 and marry her to a free man, as you receive her at my  
 hande, or rather of her mother, who hath so left her. I  
 hope that you will performe all things wherof we have  
 commoned aswell by credite of your oth, as also by trust  
 y I have in your manners, which I have by many daies  
 experienced to be very Greeke in deede. Thus much I  
 had to say to you, before I executed my commission, as co-  
 cerning mine Ambassage: as for other secrecies be-  
 longing to the maide, I will tell you them to morrow in  
 more ample wise, if you will meete with me aboute Isis  
 temple. I did as he requested, & carried the maide muffled  
 to mine owne house, and bled her very honorably y day,  
 comforting her with many faire meanes, and gaue God  
 great thanks for her, from that time hitherto, accom-  
 pting, & calling her my daughter. The next day I went to  
 Isis temple, as I had appointed with the stranger, & af-  
 ter I had walked there a great while alone, & saw him  
 not, I went to the deputies house, and inquired whether  
 any man saw y legate of Aethiopia. There one told me,  
 that he was gone, or rather driven homeward, the last  
 day before sunne set, so that the deputie threatened to  
 kill him, if presently he departed not. I asked him the  
 cause, for that, quoth he, by his Ambassage he willed  
 him not to meddle with the mines, out of which, y sma-  
 ragds were digged, as those that appertained to Aethio-  
 pia. I came home again, much græued, like one that had  
 some great mishap, because I could not knowe any  
 thing as touching the maide, neither whence she was  
 or who were her parentes. Meruile not thereat,  
 saide Cnemon, interrupting him, for I my selfe take it  
 heauily, that I cannot know it now: yet perhaps I shal  
 know it hereafter. You shall in deede, said Calasiris.  
 But now will I tell you, what Caricles saide more. Af-  
 ter I came into my house (quoth he) the maide came forth

Caricles cal-  
 leth Caricia  
 his owne  
 daughter oft  
 and named  
 her after his  
 owne name.

Sifimithers  
 his ambassage



## The Æthiopian Historie

to meete me, but said nothing, because shee could not yet speake Greeke: yet shee tooke me by the hande, and made me good chere with her countenance. I marueiled that euen as good grayhoundes do saue vpon euery one, though they haue but litle acquaintance with the, so shee quickly perceiued my good will towarde her, and did imbrace me, as if I had bene her father. I determined therefore, not to tarry longer in Catadupi, leaste some spite of the Goddess should depriue me of my other Daughter too, and so comming by boate downe along Nykus, to the sea, I gotte a ship, and sailed home, & now is this my daughter with mee; this Daughter, I say, surnamed also by my name, for whose sake, I leadscant a quiet life. And beside other thinges, wherein shee is better then I could wish, she learned the Greeke tongue in so short space, & came to perfite age with such speed, as if he had bene a perrelesse branch; and farre of passed all other in excellent beautie, that all mens eyes, as wel strangers, as Greekes, were set on her. To be short, whersoeuer she was, either in the temples, or at publike exercises, or in the places of common resort, shee turned all mens mindes, and countenances vnto her, as if shee had bene the Image of some G.D. lately framed. And although she bee such a one, yet shee grauneth me soare. Shee hath bidden marriage farewell, and determineth to liue a maiden stil, and so becomming Dianas seruant, for the most parte, applieth her selfe to hunting, and dooth practise shooting. For my part, I let litle by my life who hoped to marry her to my Nephew, my sisters Sonne, a courteous young man, well mannered, and faire spoken, but I can, neither by prayer, nor promise nor force of Argument perswade her thereto: but that which grauneth mee most, is that (as the Proverbe saith) shee bleseth mine owne ffethers against mee, and addeth greate experience, and many reasons to proue that shee hath chosen the best kinde of life, commending

virginity

Cariclia not  
onely passing  
beautifull, but  
very wittie  
also.

Cariclia not  
willing to  
marrie.



virginity with immortall praise, and placing it in Hea-  
 uen by the Gods, calleth it immaculate, vnspotted,  
 and vncoꝛrupted: as foꝛ loue, Venus dispoꝛte, and euerie  
 Ceremonie that appertaineth to marriage, shee vtterly  
 dispraiseth. In this matter I require your helpe, and  
 therefore now I hauing good occasion, which hath in  
 a manner preferred it selfe to me, vse a longer tale, then  
 neede requireth. Do thus much foꝛ me, good Calasiris,  
vse some pointe of your wisdom, though it bee by in-  
chauntment, to perswade her, either by woꝛde, oꝛ dede,  
to knowe her owne nature, and to consider, that she is  
borne of a woman. This you can do, if you will. Foꝛ shee  
 disdaineeth not to talke with men, foꝛ that she hath bene  
 commonly brought vp among them. And she dwelleth  
 in the same house with you, here I meane within the cir-  
 cuite and compasse of this Temple. Despise not mine  
 humble prayers, and suffer mee not to liue in mine age  
 without children, and comfoꝛte, and hope of any to suc-  
 ceede me: this I beseech you to do foꝛ Apolloes sake, and  
 all the Gods of your owne countrie. I wepte when  
 I heard this, Cnemon, because he himselfe not without  
 teares thus humbly besought mee, and promised to doe  
 what I coulde foꝛ him in this pointe. While we yet tal-  
 ked of these matters, one came to vs in haste, and tolde  
 vs that the captaine of the Aenians ambassage, was at  
 the gate, and made pꝛouision, and therefore desired the  
 Priest to come away, and beginne the sacrifice. I as-  
 ked Caricles what those Aenians, were, and what holy  
 message theirs was, and what sacrifice they made. The  
 Aenians, saide he, is the noblest parte of Thessalia, and  
 right Greekish, which fetch their petigræ from Deuca-  
 lion, and stretch to the borders of Malia, their chiefe ci-  
 tie is Hipala, so called, as they say, because it is mistres,  
 and ruler of the rest, but as other thinke foꝛ that it is si-  
 tuate vnder the hill Oeta. This sacrifice the Aenians  
 sende to Pyrrhus Achilles sonne euerie fourth yeare, at  
 C. b. such Pithus.

Aenians a peo-  
 ple of Th. Ha-  
 lia, fetch. their  
 petigræ from  
 Deucalion.  
 How farre the  
 Aenians coun-  
 trey goeth,  
 Their chiefe  
 citie is Hipala.  
 The maner of  
 the Aenians  
 sacrifice to  
 Pithus.



## The Æthiopian Historie

The Captaine  
of this legatiō  
is of Achilles  
race his name  
is Theagenes.  
A prety dis-  
course of A-  
chilles coun-  
trie with the  
arguments,  
that the Aeni-  
ans haue to  
proue that  
they are of  
Achilles blood  
the chief  
whereof is  
this sacrifice.

The descripti-  
on of a very  
comely man.

such time as the feast Agon is kept to Apollo (which is now as you know) for here was he killed at the very Altars of Apollo, by guyle of Orestes Agamemnons sonne: This message is done more honourably then any of the rest, because the captaine saith, he is one of Achilles line. By chaunce I met with him two dayes ago, and there seemeth verily to appeare in him somewhat worthie those that come of Achilles bloude, such is the comelynes of his person, and tallenes of stature, that it may easily proue he was borne of some Goddesse. I marvelled how they being Aenians, did say they came of Achilles bloude, because the Egyptian Poet Homer saith that he was borne in Pythia. The young man, and the rest of the Aenians, say plainly that he is their progenitour, and that Thetis was married to Peleus out of Malia, that in old time Pythia was there abouts, and that beside them whosoeuer doe chalenge the noble man for his valiant actes, say vntruely. For his parte, he proueth himselfe to be of Achilles blood by an other reason: for that Menesthius his grandfather, who was the sonne of Sperchius, and Polidora Peleus daughter, which went with Achilles among the noble captaines to Troye, and because he was his kinsman, was one of the chiefest captaines of the Mirmidones. And although he himselfe be verie neare on euery side to Achilles, and ioyne him to the Aenians, yet he accounteth these funeralles to Pyrrhus, for a most assured proue, which all the Thessalians (as he saith) haue graunted to them, bearing them witnesse that they be the nexte of his blood. I enuy them not Caricles (quoth I) whether, they chalenge this to theselues vntruely or it be so in deede. But I pray you, send for the Captaine in, for I desire much to see him. Caricles was content: Therewith entred in a young man of Achilles courage in deede, who in countenance, and stomache appeared no lesse, with a freight necke, his foreheaded, with his haire in comely sorte rebending



bending downe, his nose, and nostrilles wide i enough  
to take breathe, which is a token of courage & strength:  
his eyes not very grey, but grey and blacke, which  
made him looke somewhat fiercely, & yet very amiably,  
not much unlike the Sea, which is newe calmed after  
a boysterous tempest. After he had saluted vs, in such ma-  
ner was and we him againe, it is time, saide he, to doe  
Sacrifice to the God, that wee may finishe the Noble  
mans rites, and the pompe thereto belonging by times  
let it be so, said Caricles, and as he rose, he tolde me soft-  
ly, you shall see Cariclia to day, if you haue not seene her  
besore, for she must be at the pompe and Funerall of  
Neoptolemus by custome. I had seene the maide besore,  
Cnemon, and done sacrifice with her, and she woulde  
inquire of me, of our holy customes and ordinances. Yet  
I sayd nothing to him, wayting to see what woulde  
come hereof, and so we went to the Temple toth to-  
gether. For all thinges that belonged to the sacrifices,  
were made redy by the Thessalians. As soone as wee came  
to the altar, and the young man beganne to do the Sac-  
erifice, hauing leaue firste of the priest. Pythia saide  
thus:

Ye men of Delphi sing of her,  
and Goddes offspring praise:

Who now in grace beginnes to growe,  
but fame shall ende her dayes.

Who leauing these my temples here,  
and passing surging streames:

Shall come at length to countrie scortche.  
with Phoebus blasing beames.

Where they as recompences due,  
that vertues rare do gaine:

In time to come ere it be long,  
white Miters shall obtaine,

After the God had saide thus, those that stood by  
cast many doubtles, but knewe not what that answer  
shoulde

Apollo his an-  
swere as tou-  
ching Thea-  
genes and  
Cariclia.



# The Æthiopian Historie

Should meane. Every man had his several exposition, & as he desired so he coniectured, yet could none attaine to the true meaning therof, for oracles and dreames are for  
When oracles and southsayings are to be expounded. most part understode, when they be come to passe. And although the me of Delphi were in a maze, for that was said, yet they hasted to go to this gorgeous solemnitie, not caring to make any diligent inquirie of the answer which was geuen

Here endeth the seconde  
Booke.

## The third booke.

The Contents of the thirde Booke.

In the third booke is contained the manner of the Funerall, and how Theagenes fell in loue with Cariclia, and shee with him, and the moane that Caricles made for her to Calasiris.



After the Pompe and Funerall was ended: nay Father (quoth Cnemon, interrupting him) it is not done yet, seeing your talke hath not made mee also a looker thereon. But you slippe from me, who desire wonderfully to beholde the whole order thereof, no lesse then one (who as the prouerb is) came after a feast, in as much as you haue but opened the Theatre, and straight shut it vp againe. Cnemon (said Calasiris) I woulde not trouble you with such impertinent matters as you do now desire, but would haue brought you  
to



o the principal pointes of my tale and that which you  
 desired at firste. But because you desire by the way to  
 be a looker here vpon, here by you declare your selfe to  
 be an Atheniā, I wil briefly declare to you the brauerie  
 thereof, as well for it self, because it is famous, as also  
 for certaine things that happened thereat. The Heca-  
 tombe wente before, and such men as were but lately  
 entered into the holy ministerie, lead the same: each  
 one had a white garment knitte about them, their right  
 hande, & arme with their breast naked, and a Dollare  
 therein. All the Dren were blacke, but very lustie, wag-  
 ginge their heades, and lifting them vpp a litle, they  
 had euen hornes, part whereof was guided, other had  
 Garlandes of flowers vppon them, their legges were  
 somewhat crooked, & their throtes hanged beneath their  
 knees and there were so many as would make a iuste  
 Hecatombe in dede. After these followed a great sorte  
 of other offerings, and every kinde of beastes was lead  
 by it selfe in order alone, with an instrument that ap-  
 pointed when and with what they should begin. These  
 beastes, and their leaders did certaine virgins of The-  
 salia standing in a ringe, with their haire loose aboute  
 their eares, entertaine. The maides were diuided into  
 two companies, those who were in the first, carried  
 flowers and fruite. The other carried in baskets other  
 fine knackes, and perfumes, and filled all the place with  
 pleasant odour: they carried not these thinges in their  
 handes, but on their heades, for that they helde their  
 hands forward and backward, that they might the more  
 easily both goe and daunce. They receiued their song  
 of another company, for it was the dutie of these to sing  
 the whole hymne. In this song was Thetis praised,  
 and Peleus, then their sonne, and after his, after these  
 Cnemō: what Cnemō (quoth Cnemō) now father ye  
 take from me the pleasantest part of this tale, as though  
 you would make me a beholder onely of that, that was  
 done

The manner  
 of the sacri-  
 fice.

Hecatombe  
 is a kind of  
 sacrifice,  
 wherein were  
 a hundred  
 beages of one  
 kinde flame,  
 as a hundred  
 oxen, sheepe  
 swine, or  
 Goats.



## The *Æthiopian Historie*

donne in this Royaltie, and not a hearer also. You shall  
heare it, saide Calasiris, seeing it please th you, this was  
the Songe.

The song that  
the Theffali-  
an virgins  
sing in the  
honour of  
Thetis, and  
Peleus, Achil-  
les & Pyrrhus.

O *Nereus* God in surging Seas,  
we prayse thy daughter deare:  
Whome *Peleus* at commaundement,  
of *Lone* did make his feare.  
Thou art our lady, *Venus* braue,  
in Sea a glimfinge Starre:  
Who, thee *Achilles*, did bringe forth, a  
a very *Mars* in warre,  
And captaine good vnto the *Greekes*  
thy glory scales the skyes:  
To thee did thy redheaded wife,  
cause *Pyrrhus* rough to rise.  
The *Troians* utter ouerthrowe,  
but stay to *Greekish* host:  
Be thou good *Pyrrhus* vnto vs,  
a fauourable ghost,  
Who here in graue intumbed liest,  
in *Phæbus* sacred grounde:  
Bowe downe thine eare, to th'oly hymmes,  
that we to thee doo sounde,  
And this our citie suffer not,  
in any feare to be:  
Of thee, and *Thetis* is our songe,  
Thetis al hayle to thee.

Thus was þ songe made Cnemon, as farre as I reme-  
ber, & there was so good order in the songe, & þ measure of  
their dauntinge, agreed so wel to the sound of the instru-  
ment, þ the eyes neglected þ they saw, in cōparison of that  
they hard, & those þ stood by, would folloive the maydes  
that passed on, as though they hadde beche constrained  
with the pleasantnesse of their songe, untill the tollie  
luffie poyntes with their captaine and ringleader ap-  
peared



peared, the light whereof was better then all that they  
had seen before. The whole number of these youths was  
fifty, which was divided into twice five and twenty, in a  
manner garded their Captaine, who rode in the midst  
of them. Their bootes wrought with purple leather, The Aenians  
were folded finely a little above their ankles. apparel. Their  
clokes were buttoned with buttons of Golde before  
their breastes, and were laide on with rounde blew  
buttons, downe unto the nethermost hemme. Their  
horses came all out of Thessalia, which also shewed by  
their pleasaunt countenances, the good pasturage of  
their countrey. They rode on their hildes as though  
they thought some of such as rode on the, yet they tar-  
ned very redde as their hildes would have them.  
Their saddles, and the rest of their harness was so beset  
with silver and golde, that in this point the young men  
seemed to strive who should be bravest. But Cnemon,  
those who were present, did so despise and passe these  
men thus apparreled, and looke on the Captaine Thea-  
genes (on whom was my care) that all, which shewed  
before very bright, was now darkened, as it had bene  
with some passing lightning. Such brightnes did his  
sight bring unto us, in as much as he was on horseback  
also, with a speare of Ashe, poynted with stele in his  
hande, he had no helmet on, but was bare headed.  
His cloke was of Purple wrought with Golde, where Theagenes  
in was the battell of the Centaures and Lapithes: on his cloake  
the button of his cloke was Pallas pictured, bearing what was  
a shilde before her breast, wherein was Gorgons head: wrought  
The comelines and commendation of that which was thereon.  
done, was somewhat increased by the easie blowing  
of the winde, which moved his haire about his necke;  
parting it before his forehead, and made his cloake wane;  
and the nether parts thereof to cover the back and but-  
tocks of his horse. Pon would have sayde that his  
horse did knowe the beautie of his master, and that he  
being

Theagenes  
his horse.



## The *Æthiopian Historie*

being very faire him selfe, did beare a passing seemely man, he rayned so, and with pricked up eares, he tossed his head, and rolled his eyes fiercelie, and prauuced, and leapt in so fine sort. When he had the raynes a little at will, he would set forward couragiously, and turne about on both sides, and beat the ground with the tippes of his houfes lightly, and moderate his fiercenes with the pleasauntnesse of his pace. Each man was amazed thereat, and gaue the young man the principall praise, as well for his courage, as also for beautie and comeliness of personage. At a word, the common sort of women, and such as could not moderate their affections, cast apples and floures vpon him, by that meanes as might be geassed, seeking to gette his fauour. For they were all of this opinion, that there coulde bee no humaine shape which coulde surmount the seemelines of Theagenes.

**What the common sort of women did to Theagenes, & their opinion of him.** But after that Aurora, with rosall fingers, as saith Homer, appeared, and the beautifull and wise Cariclia, came out of Dianas Temple: then I perceined that Theagenes coulde be conquered, but so farre conquered, as the naturall seemelines of womans beautie hath the more and greater force at first to bring vnder. For shee was carried in a chariot, drawen with a yoke of white Oxen, shee had on a purple gowne downe to her foote, spangled with golde. Shee was girded with a girdle, in making whereof the workman bestowed all his craft, in that he neuer made the like before, nor able to frame suche an other after. For he tied two Dragons tayles behinde her back, betwene her shoulders, bringing further their contrary neckes vnder her pappes, with an artificiall knotte, suffering both their heads to hang downe after it was fastened about her. You woulde haue sayde that the Serpents did not seeme to creepe, but crept in deede. They were not fearful with their terrible looks, but seemed as though they had bene wantonly a sleepe. As touching their matter, they were gold, but in colour blew

**Theagenes beginneth to loue Cariclia.**

**How Cariclia was attired.**

**Cariclias Girdle.**



blewe. For the golde by arte was made blacke, that  
blacke and blewe might in deede represent the sharpe-  
nesse and diuersitie of scales, and such was the maides  
girdle. Her haire was neither all bound vp, nor all loose:  
but the most part thereof that grew behinde, hanged  
ouer her shoulders, that which grew from the crowne  
of her head downewarde to her forehead, being yeallowe  
coloured, was crowned with a garlande of young Lau-  
rell, which did not suffer the whole to be blowne more  
then was seemely with the vehemencie of the wind. In  
her left hande she bare a gilded bowe, and a quiver of  
Arrowes hanged on her right shoulder, and in her other  
hand she bare a Taper burning, and although she were  
so attyred, yet there came greater light from her eyes,  
then from the Taper. Those same are Theagenes and  
Cariclia in deede, saide Cnemon. Calasiris thinking  
that he had spied them some where, asked him, & where  
be they? shewe me them for Gods sake. He thought sa-  
ther (quoth he) I sawe them being not here, you haue  
described them so wel, and as I my selfe remember wel,  
I haue seene them. I cannot tell (quoth he) whether you  
sawe them so attyred, as at that time all Grece, and the  
sunne him selfe did see them. So faire and so happy were  
they as menne had felicitie inough, if they were like  
him, and women, if they were like her. For they coun-  
ted it an immortall thing to be such a couple. Although  
the people of that countrey rather praised the yong man,  
and the Thessalians the maid, both praising that woon-  
derfully which they neuer sawe before. For a newe  
countenaunce and seldome seene, doth more moue the  
minde, then that wherewith we are dayly acquainted.  
But oh delectable deceite, & acceptable opinion, how  
didst thou comfort me, Cnemon, when I hoped that thou  
hadst seene my deare childre, and wouldest haue shewed  
me them? But thou goest about vtterly to deceiue mee.  
For where as you promised me at the first, that they  
would

Men & womē  
happy, if they  
were like  
Theagenes  
and Cariclia.



## *The Ethiopian Historie*

Calasiris was  
very super-  
stitious.

The maner of  
the sacrifice  
with the  
duetie of

would come by and by, and had for rewarde of so doing, obtained of me this tale of them, yet can not you shewe me them, although the euening approach, and it be dark night. He content quoth he, and feare not, for they wil come without doubt. Perhaps there is some let that they come not so soone as was appointed betwixt vs, otherwise, if they were here, I would not shewe you them before I had the whole hire that you promised me. Wherefore if you desire to see them in haste, perfourme that you promised, and make an ende of your vnperfect tale. I, quoth he, am very vnwilling to doe that which bringeth me in minde of that which grieueth mee much, and I supposed that you had bene wearie of this my so long prattling. But seeing you be so desirous to heare and can neuer be wearied with a good tale, goe to, let vs procede where we left. Yet first let vs light a Candle, and doe sacrifice to the Gods that gouerne in the night, that hauing perfourmed the accustomed ceremonies, we may lie quietly, and tell forwarde our tale. He saide thus, and forthwith a maide brought in a candle lighted, and he finished his sacrifice, and called vpon diuers of the Gods, but especiallie vpon Mercurie, and desired to haue some happy dreame that night, & that his deerey beloued childe might appeare vnto him in his sleepe, he prayed humbly, when he had thus done, hee sayd, after that the young men had gone thre times aboute Neoptolemus his Sepulture in their brauerie on horsebacke, the women cryed out piteously, and the men made a strange noyse. Therewithall suddenly all the Dren. Hammes and Goates were killed, as if they had bene slaine at one stroke. Last of all, when the Altar being of wonderfull greatnesse, had sixe hundred clouen logges laide vpon it, and all manner of lawfull offerings were added thereunto, they made request that Apollos Priest might begin the Sacrifice. Caricles saide, that the Sacrifice in deede appertained vnto him, but the  
Captaine



Captaine of this holy legation, shoulde take the taper  
of her, that was president of those Ceremoies, and set  
the Alter on fire, for so was the Countrie fashion. This  
he saide, and did Sacrifice, & Theagenes took the Ta-  
per. Surely, Cnemon, that the minde is a heauenly  
thing, and of great affinitie with the superiour nature,  
we may knowe by the deedes, and workes thereof. For  
they looked one vpon another, as though the minde knew  
first that, whiche was like to it selfe, and did approche  
neare to that, which both in excellencie, and dignitie  
was of affinitie to it. At the firste therefore they stood  
still soudainely, as though they had bene amazed. And  
she deliuered her Taper with a constant countenance,  
and hee like wise receiued it, and viewed one another  
with so stedie eyes, as if either had seene, and known  
other before, and nowe coulde not call to remembrance  
where. This donne, they smiled a little, but so that it  
coulde scantly be perceiued by their countenance. Af-  
terward as though they were ashamed of that they did,  
they blushed: within a while after, when this affection,  
as I thinke, had griped their hartes, they became pale.  
At a worde, fire hundered countenances appered in  
their faces in shorte time, and the chaunginge of all  
kinde of colour, and the rowlinge of their eies, plainly  
betokened the troubles in their minde. The people  
that were present, as may be gessed, perceiued not this,  
because euery one thought of diuers matters, neither  
Caricles, who at that time, repeated the vsuall prayer.  
Onely I did nothinge, but marke the yonge couple,  
after that the Oracle spake of Theagenes, doinge sacri-  
fice in the temple, and by coniecture of their names,  
was moued to suspecte that, which after shoulde come  
to passe, yet I knewe nothinge exquisitly, of that which  
was signified in the latter parte of the answer. But  
after that, at length, and as it were by force, Theagenes  
was withdrauene from the mayde, and with his taper  
set

the priest of  
Apollo, & the  
Aenians cap-  
taine of their  
holy embas-  
sage.

The sun dry  
countenances  
and behavi-  
ours of louers.



## *The Ethiopian Historie*

Let fire one the alter, the pompe was broken vppē, and the Thessabians went to banquetting, & all the other people went euery man to his owne house. Cariclia also putting on a white cloke, with a fewē of her familiers, wente into her owne chamber, which was within the compasse of the Temple. For she dwelled not with her supposed father, but altogether separated her selfe from him, that shee might not bee dissuaded from her purpose. I being nowe made moze curious, by reason of that I had hard, and sene, came to mee Caricles of set purpose. Who asked me, saue yeu Cariclia, my ioie, and the honour of the people of Delphi? This was not the first time (quoth I) but I saue her before, as ofte as the people resorted to the Temple, not as one that stood a farre off, as the prouerbe is, but she hath doone sacrifice together with me, and if she doubted of any poynte, either of Diuine or humane matters, she woulde aske me, and I tolde her. Howe liked you her at this time; quoth he: Did she set forth this brane sight any whit; Harry Wy? Caricles (quoth I) you seeme to aske me, whether the Goue doe excede any whitte the lesser Stars. They praysed; saide hee, the Thessabian young man, giuing him the second place after her, yea and the thirde too; quoth I. But in vnde they acknowledged your daughter to be the principall thewe yea and the very eye of the pompe. Caricles was well pleased with this (and I beganne nowe to drawe to the purpose, especially desiring that hee woulde bee of good harte, and doubt nothing) who smilinge a litle saide, I goe to her nowe, and if it please you, goe with me, and let vs see, whether this greate compante hath bene any thing nopsome vnto her. I was verie gladdē of this request, yet I made as though, I had other businesse to do: but was contente to leaue that, and goe with him. After we came where shee was, and hadde goone into her chamber, wee founde her sitte on her bed



bedde, and coulde take no rest, and all her eyes be  
 delved with loue droppes. After her father was come  
 in, and she (as was her manner) had embraced him,  
 hee asked her what she ayled. Shee made him answer,  
 that her head did ake, and that shee would faine sleepe  
 if she might. Caricles muche grieved with this,  
 went out of her Chamber with me, and commaunded  
 the maydes to make as little noyse as might bee, and  
 after he came befoze his owne house, he saide. What  
 should this meane, good Calasiris? What disease hath  
 my deare daughter? Haruel not, quoth I, if shee  
 hauing shewed her selte in such a companie, hath  
 bene spied by some spitefull eye. Hee smiled at this,  
 and sayde in iesting wise, you then doe beleue, as  
 men commonly doe, that there is witchcraft.  
 Yea marrye quoth I, and verily, as I thinke, there is  
 any thing true, and that for this cause. The ayre  
 which is about vs on every side, enteringe into vs  
 by our eyes, nostrilles, mouth, and other poares,  
 carrying with it suche outward qualities as it is in-  
 dued withal, doth ingrasse a like infection in them who  
 haue receiued it. For which cause when a man hath  
 enuyously looked vpon any excellent thing, forthwith  
 he hath filled the ayre with that pestilent qualitie, and  
 sent forth also that poysoned breath to that which is  
 neare at hande. That same ayre being a slender and  
 subtile thing, pierceth euen to the bones, and very ma-  
 rowe, and by that meanes hath enuie been cause to ma-  
 ny of that disease, which we call by a proper name, We-  
 witching. Consider that also Caricles, how many haue  
 gotten sore eyes, and the plague, though they neyther  
 touched those that had such diseases, nor ate at their  
 table, nor lay in their beddes, but onely by being in the  
 same ayre: as wel as any thing els. Let loue be an argu-  
 ment or proufe of this, who taketh his beginning & occa-  
 sion of that which is seene, & so, as if it were some priuie

Cariclia in  
 loue.

Calasiris pro-  
 ueth by diuers  
 reasons that  
 there is wit-  
 ching.

The ayre is  
 infectious.



## THE AEthiopian Historie

The bird Charadrius, if one that hath the kings euill, see her, healeth him that is so diseased, but dieth thereof her selfe.

The nature of the serpent Basiliscus.

passion, by the eyes is suffered to enter into y<sup>e</sup> harte. And this is like to be true. For seing of all our other pores, & senses, sighte is capable of most mutations, and the hottest, it must needs receiue such infections as are about it, and with a hote spirite entertaine y<sup>e</sup> changes of loue. If neede be, I will bring for examples sake some reason out of the holy bookes, gathered of the consideration of nature. Charadrius healeth those that haue the Kings euill, which birde dieth away as soone as any that hath this disease, hath spied her, & turneth her taile toward him, shutteth her eyes. Not as some say, because she would not help him, but that in looking vpon him, she draweth that euill disease vnto her by nature, and therefore she declineth such sight as a present perill. And perhaps you haue heard how the serpent Basiliscus with his onelie breath and looke, doeth drye vp and corrupte all that it passeth by: and it is no maruell if some doe bewitch such as they holde most deare, and wishe best vnto, for seing they be enuious by nature, they doe not what they would, but what by nature they are appointed. After he had stayed a little at this, he said, you haue discussed this doubt right wisely, and with verie probable arguments. I would to God that she might once feele what affection and loue meaneth: then would I not thinke that shee were sicke, but in most perfecte health, and you knowe that I haue craved your helpe to bring this about. But now nothing lesse then this is to be feared to haue happened to her, who hateth her bedde, and will be woone with no loue, but she rather seemeth to be bewitched in deede: and I doubt not, but you will vndoo this witchcraft, for the friendshippe which is betwixt vs, and to shewe vs some pointe of your singular wisdom, I promised him if I could perceiue her greife, to helpe her what I could. And while we yet talked of these matters, one came to vs in haste, and saide: Good sirs, you make such tarriance as if you should



should come to battaile, or skirmish, and not to a banquet: The maker whereof, is the excellent Theagenes, & great Neoptolemus the president at the same. Come thither, neither let the banquet through your default, be continued till night, seeing none, but you are away. this fellowe (quoth Caricles to me in mine eare) biddeth vs with a cudgel in his hand. What a lofty fellow Bacchus is if he be wel washed. But let vs goe, for it is to be doubted, least if wee tarry, he will drinke vs forwarde. Perceiust, saide I, yet I am pleased, let vs goe in deede. When we cam, Theagenes placed Caricles beside himselfe, and honozed me also somewhat for his sake. Why doe I trouble you now, with telling howe the maides daunced, and what instrumentes were there, and howe the younge youths daunced the daunce called Pyrricha in armour, & others also, with which Theagenes to make vs merry, hadde mingled fine and delicate meates, ordering his banquet, as if it had bene but a drinking, but that which is needefull for you to heare, and pleasante for mee to tell, was thus. Theagenes sette a merry countenaunce on the matter, and strained him selfe wondrously that he mighte entertaine his gueastes courteously, and make them good cheere. But I perceiued whereto his minde was bent, by the rowlinge of his eies, and soudaine sighing without cause. Sometimes, he was sadde, and in amuse, streightway, as though he knew his owne faulte, and woulde correcte himselfe, he woulde be merry: to bee shorthe he changed his countinaunce a thousande wayes. For the minde as wel of a louer, as of a drunken man is fterible, & can vary in no certaine state, as though they both swarmed in a moult affection. And for that caule a louer will lone be drunke, and a drunken man lone in loue. Afterward by his sorrowfull gaping, and carefull countenaunce, all those who were there, saw that he was not wel. So Caricles also perceiuing that, saide to me softly. What meaneth this varietie? some enuious eie hath looked vpon

Calasiris  
 pieth that  
 Theagenes  
 was in loue,

Drunken men  
 and louers in a  
 maner like,



## The Ethiopian Historie

His priestes  
drinke no  
wine, neither  
eate they the  
flesh of any  
living thing.

Apollo & Dia-  
na seeme to  
deliuer Thea-  
genes & Ca-  
riclia, so Cala-  
fris in his  
drame.

on him also. He thinketh that Caricia, and he haue one  
disease: they haue one & the same in deede, by Isis said I:  
and not without cause, in as much as in this royaltie  
nexte to her, he was the fairest person. Thus talked we.  
But after the cuppes should go about, Theagenes drake  
to euery man, although against his will, for courtesies  
sake. When he came to mee, I saide, that I thanked  
him for his gentle proffer, but dranke not. He thinkinge  
that I hadde despised him, looked on me angerly, and  
with burning eyes. Which as soone as Caricles percei-  
ued, he said, this man drinketh no wine, nor eateth of  
the fleshe of any liuing thinge. He asked, why? hee is  
quoth he, an Egyptia, bozne at Memphis, and Isis priest.  
When Theagenes perceiued that I was an Egyptian,  
and a priest, he conceined a wondrous pleasure, and  
stretched him selfe for ioye, as those who haue founde  
some greate treasure, and called for water, and after he  
had dronke a good draught, he saide, right wise manne, I  
haue dranke to you of that which you like beste, and I  
pray you, let this table make a lasting league of Amitie  
betwene vs. Let it do so worthe Theagenes, quoth I,  
for I haue a good while desired the same, & so receiuinge  
it at his hand, did drinke, and with such talke we made  
an end of the banquet, and went euery one to his owne  
lodging. But Theagenes imbraced mee very louingly,  
and with diuerse kisses, bothe oftner, and more fami-  
liarly then our former acquaintance suffered. After I  
came home, I slepte not the firste part of the night,  
thinking diuersly of the younge couple, and diligently  
studied, what the latter end of the Dreame should mean.  
When it was midnight, I saue Apollo & Diana, as I  
thought (if I thought, and it was not rather so in deede)  
and he deliuered Theagenes to me, and she Caricia, and  
calling me by my name, it is time, saide they, that you  
returne into your countrie, for so the Ladies of desti-  
nie commaunde you. Goe therefore hence thy selfe, and  
take



take these with thee, and loue them as thine owne children, and bring them out of Egypt, whither, and howe it shall please the Gods. When they hadde saide thus, they went away, and gaue a token, that it was not a dreame which I saue, but a thing done in dede. I understode all the rest as I had seene it, but into what countrie, or to what people they should be carried, I coulde not tell. You will tell me hereafter father (quoth Cnemon) if you know your selfe, but how said you the Gods were shewed to you, not in your sleepe, but manifestly appeared: euen so my sonne (quoth he) as wise Homer in a maner by a riddle did notifie, marry many do let the hardnes of the saying passe, as he saith somewhere.

A rule of Homer, how to knowe the Gods: expounded by Calasiris.

His feete and thighes behind,

by goeing easily I knewe;

The Goddess also maye be spied

And knowen, this is trewe;

And I my selfe seme to be one of that sorte (saide Cnemon) & perhaps to reprove me, you Calasiris, haue made mention of these verses, the wordes whereof I well remember, since the time I firste learned them, but that there is diuinitie contained in them, I knowe not. Calasiris staied at this a little, and made him ready to tell him the secreete meaning of them, and sayde. The Gods, Cnemon, and other heauenly powers, comming to, and going from vs, do change them selues selborne into the likenesse of other creaturs but commonly into men, that we supposing by the likenes of the figure, that we saue, was a dreame, may so be beguiled. So although the rude, and prophane people knowe them not, yet can they not escape a wise man, but he will knowe them, either by their eyes, in that they looke stedfastly, and neuer shut their eye lids, but best by their gate, in that they moue not their feete, neither sette one foote before another, but are carried with violence of the ayre, rather slideing through, then stridinge ouer the windes. Wherefore



## The *Æthiopian* Historie

How the E-  
gyptians make  
the images of  
their Gods.

the Egyptians make the Images of their Gods, with their seste ioined together and not seperable a sunder. Which thinge the skilfull Homer, like an Egyptian, & one well instructed in the holy doctrine, secretely and clooly signified in his verses, leaving it to the vnderstanding of such as coulde attaine thereto: Of Pallas he speaketh thus:

Also her terrible eyes did glister as she looked.  
And of Neptune thus:

His feete and thighes, by going easily, I knew.  
As though he swimmied in his gate, for thus must you take it by going easilie, not as some beinge deceiued, haue thought easily I knewe. You haue well instructed me in these things, quoth Cnemon. But in y<sup>e</sup> you oft call Homer an Egyptian, I cannot beleue that, and therefore am in much maruell about it. I pray you discusse this doubt also. Although Cnemon, it be nothing neare to our purpose, to talke of such things, yet I will brieely tell you. Homer by report of diuerse menne, is ascribed vnto diuers Countries, and in deede, to a manne of good courage, no Countrie comes amisse: but to tell the troth, he was our Countryman, an Egyptian, borne at Thebes, which hath an hundred gates, as of himselfe a man may knowe, and his father a Priest, as some thinke, and not Mercurie, as is falsely fained. His father was supposed to be a preiste, because that the God lay with his wife doing certain sacrifices after the manner of the countrie, and fell on sleepe in the temple, and there ingendred Homer, who had about him a token of vnlawfull generatife, for on both his thighes there grew from his birth a great deale of haire whereof as he traueled, as well in Greece, as in other countries, and made his poeme, he gained his name. He him selfe neither would tell his name, nor his countrie, nor kindred: therefore those, who knewe the quality of his body gaue him a name thereof. To what ende Father, saide Cnemon

A pretty discourse, where-  
by Calasiris  
proueth Ho-  
mer to be an  
Egyptian.  
Thebes a city  
of Egypt.



Cnemon, would he not tel his countrey: either (quoth he) because he was ashamed of his banishment, for he was driven out of his countrey by his father, at what time hauing passed the age of fourtene yeres, he should haue bene numbred among those that were consecrated, for y by y marke on his body, he was known to be bastarde, or els for pollicie, y while he concealed his owne countrey, he might lawfully say, that he was borne euery where; you seeme to discusse these things very wel and wisely, saide Cnemon, gathering your coniecture of his verse, which is stuffed with al pleasure and delectation, right Egypt like, which no doubt should not, so farte haue passed al o- ther, if he had not had some heavenly foundation. But after (as Homer did) you perceiued y they were Goddes; tel me, Calasiris, what followed. Surely, Cnemon, saithe things as went before, I slept little, deuised much, and fell into such cogitations, as liketh the night wel. I was very glad in hope to finde such things as I thought vpon, and also looked for returne into my countrey. Yet was I sorrowfull that Caricles should loose his Daughter. I bethought mee: howe I might carrie the younge folkes with me; and some meanes was to be deuised how to get away. Then was I troubled as touching our flight, how we might doe that primum, and whether we should direct it, whither by sea or lande. While I lay thus, a thousand thoughts arose in my head, and I slept no more that night. And it was scant day, when one knocked at my doore, and I heard a boy call; my man asked who called, and what he would haue: who answered that Theagenes the Thessalian was there. I was gladd of those tidings, and badde him be called in, thinking that this beginning did proffer it selfe, that I might learne how to bating to passe that which I was about. For I guessed that he came to raise my helpe to obtaine his loue, because he heard that I was an Egyptian, and a Priest. So affected (as I thinke) as many

Why Homer concealed his Countrey.



## The Ethiopian Historie

Two kindes of  
wisdome are  
professed of  
the Aegypti-  
ans, and what  
they be: the  
one witch-  
craft, the o-  
ther Astrono-  
mie.

Witchcraft  
excellencie  
described.

Astronomie  
prettily dis-  
coursed vpon,  
and how farre  
it is to be  
stretched.

many be, who suppose the wisdome that the Egyptians haue to be one, & the same, but are deceiued. For there is one kinde common, and (as I may terme it) creeping on the ground, which ministreth signes, and is occupied about dead bodies, vsing hearbes, and addicted to inchauntements, neyther tending it selfe, nor bring- ing such as vse it, to anie good end, but is ofte deceiued by the owne practises, sometimes shewing terrible and vile tokens, that is to say, visions of such thinges, as are not, as though they were, and beguyleth men of such thinges as they looked for, a deuiler of mischieses, and a minister of all fowle, and vnlawful pleasures. The other, my sonne, which is the true wisdome, and from whence the other counterfet hath degenerated, which was priestes, and holy men doe practise from our youth, is conuersante with heauenly thinges, liueth with the Goddes, and is partaker of better nature, considering the mouinge of the starres, and counting it a bauntage to knowe thinges to come, farre remooued from these earthly euils, and directeth all thinges, to the honestie, and commoditie of men. By which, I also left my countrie for a time, if by any meanes I could auoid such thinges, as I told you of before, y were foreshewed vnto me, & the battell betwene my sonnes. But let vs committe these thinges as well to the other Gods, as also to the Ladies of destinie, in whose power it consisteth, whether they shall doe this or not, who as well decreed my banishment, for such thinges as I gathered before, as also that I should finde Caricia, how that happened, you shall know by that which followed. After Theagenes was come in, and hadde me good morrowe, and I had saluted him againe, I sette him on my bedde beside me, and asked him, what earnest mat- ter diane you hither to me thus early? After he had stro- ked his face a little, I am in great danger, quoth he, and I am ashamed to tell you how. I thought it then a fitte time



time to glose with him, and to guesse at that, which I knewe well enough. Therefore looking vpon him cherefully, I sayd, although you bee ashamed to tell me, yet nothing canne be hidde from my wisdom, and the knoweledge of the Goddes. And after I had lifted vp my selfe a litle, and made as though I would haue caste some accounte with my fingers, and spreade my haire aboute mine eares, like one that would haue prophesied, I saide, my sonne thou art in loue, hee started at that worde, and when I had added, with Cariclia, then he supposing that I had knowen it of God, missed but a litle, that he had not fallen downe and worshipped me. Which when I would not let him do, he came to mee, and kissed my heade oft, and gaue God thanks that his hope had not failed him, and prayed me hartily that I would saue him: for he shoulde not liue if he had not helpe, & that presently: so great was the mischiefe that he had, and so vehemently did his hart burne, the rather for, that he neuer was in loue before. For he swaie vnto me many othes, that he neuer had to do with woman & that he vtterly refused marriage and loue, if any were profered him, vntill Cariclias beautie had ouercome him. Not because he was chaste of nature, or coulde not doe like other men, but because till then, he neuer sawe woman worthy to be loued: and as he said thus, he wepte, in token that by force, and against his will, he was subdued by the maide. I toke him vp, and comforted him, and saide, be of good chere, for seeing you haue come to me for helpe she shall not be stronger then my wisdom, in deede she is skoute, and will hardely be made to loue. vtterly despising loue, and marriage if she do but heare them named, but for your sake, we must trie al meanes. Arte can breake nature, onely you must be bolde, and of necessitie, doe what soeuer I commaunde you. He promised to do al that I would will him, and thus while he was praying, and beseeching me, and for my paines,

promised

Calasiris maketh as though he were a soothsayer to Theagenes, and so rouing at the cause of his coming, hapneth to glauce some what neare the marke. Theagenes payned the more because he was neuer in loue before, whereby may be gathered, that the first loue pincheth most

Theagenes is in loue against his will,

Art can breake nature.



## The Ethiopian Historie

promised to giue me all that euer he had: one came from Caricles and sayd, My Caricles desireth you, to come to him. He is in Apolloses church hereby, and praieth to God for that he hath bene troubled, I knowe not how, by certaine dreames. There withall I rose, and when I had sent Theagenes away, I was come into the church, I founde Caricles sitting in a stall very sadde, and sorrowfull. I came to him, and why be you so sadde, quoth I: He answered, why shoulde I not? Seeing that diuerse visions in my sleepe, haue troubled me, and my daughter, as I heare, is verie sicke, and slepte neuer a winke this night: For my parte, although for diuerse causes her disease groweth me, yet the greatest is, for that to morrowe is a day ordeined for sporte, & the custome is that shee, which is entered into these holy orders, shoulde holde the garlande to those that runne in armour, and ouersce that pastime, one of these two thinges muste needes happen, y<sup>e</sup> either her absence must breake off this long accustomed order, or else by comming againste her wil, shee shalbe moze sicke. Wherefore if before you coulde not, yet nowe helpe her, and do vs this good turne which shall well beseme our friendship, and deserue good at Gods hande. I knowe that it is easy for you, if you will, euen to heale one (as you say) bewitched. For it is not impossible for such holy priestes, to bring wondrous things to passe. I tolde him that I had esteemed lightly of it till then, bringing him also into a vaine opinion, and nowe I craued libertie, but one day, that I mighte make some medicine for her. At this present, saide I, let vs go to the mayde, to consider of her moze diligently, and to comforte her as much as wee may. And I would also y<sup>e</sup> you, Caricles, should haue some talke of me with the maide, and by your commendation bringe mee into better credite with her, that shee being moze familiar with mee, may the boldier suffer mee to heale her. Contente, saide he. After we came to Caricia, to what

It was Caricles  
duty to  
hold the gar-  
land because she  
was priest.

Caricles  
thought that  
Calahris  
could do won-  
ders belike.

end



end should we make many words? She was altogether vanquished by affection, and the beautie of her colour was gone out of her face, and the heate thereof was quenched with teares, as if it had bene with water, yet when she sawe vs come in, shee framed her selfe, and went about to call againe her accustomed countenance. Caricles imbracing her, & making much of her, leauing no kinde of courtesie, my child, my deare daughter, quoth he, wilt thou not tel thy father what thy disease is? And seeing thou art ouer looked, doest thou holde thy peace, like one that had done wrong, and not bene injured thy selfe by those eyes, which haue so vnluckely looked vpon thee? But haue thou a good hart. This wise man Calasiris, is requested by me to finde some remedie for thee, which he can well perfourme, for he is as excellent as any man els, in heauenlie knowledge, as one by profession a Priest, and that which is the best, my verie friende. Wherefore you shal doe very well if you suffer him without any impediment, to vse for your health, either any inchauntment, or what els so euer he will, for as much as otherwise you are wel pleased with the familiarity and company of such wise men. Cariclia said nothing, but by countenaunce made as though she were well pleased with the counsell he gaue her, to suffer mee to deale with her. When these things were thus ordered, we went our way, and Caricles alway put me in minde, that I should haue regarde to my promise, and bethinke me, how I might make her haue a fancie to marriage, and a desire of men. I therewith made him very glad, when I tolde him that within short time I would satisfie his minde.

Caricles commendeth Calasiris to Cariclia.

Cariclia loved the company of wise men.

Here endeth the thirde

Booke

The



# The Ethiopian Historie

## The fourth booke.

### The Contents of the fourth Booke.

In this fourth booke is conteined the victory of Theagenes against Ormenes, and how by counsel of Calasiris he tooke Caricia away, and what a doe was thereabout in Delphos.

Cupid fullie determined to try all that he was able to doe with Theagenes and Caricia.

The manner of their disportes.

A louer is quick eyed.



The next day Apollos games did ende, but youthfull disportes began, Cupid (in mine opinion) moderatour and Arbitr thereof, beeing in full determination to declare his force, in most ample wise, by these two champions, which he had set together.

Such was the sight. All Greece looked on, and Thamphictiones sate in iudgement. After all other disportes were sumptuously finished, as running, wrestelinge, fight with Plummets, at last, the Crier by Proclamation called these in that shoulde runne in armour. And therewithal Caricia glistered at the race ende. For she came, although against her wil, for the customs sake partly, but rather in my iudgement, vpon hope to see Theagenes some where: in her left hand she had a burning Taper, and in the other hande a branche of palme, and as soone as she appeared, every man looked vpon her, but I can not tell, whither any sawe her before Theagenes: for a louer is very ready to spie that, with loue whereof he is deteined. But he, beside, that after he knewe what shoulde be done, thought vpon nothing but to see her. Wherefore he coulde not keepe his owne counsell: but said secretely to me (for hee sate next mee of purpose,) that same is Caricia. But I badde him be quiet. After the Proclamation was ended, there came



came forth one of goodly personage, and of greate courage, like whom in honour was none in the whole companie, who in many courses before, had wonne the garland: marry then there was none to contend with him, for that as I thinke none durst be so bolde. The Thamphictiones therefore let him goe. For by the lawe hee may not haue the crowne, that hath not ventured for the same. Yet he made requeste, that challenge might be made against all men. The iudges gaue commaundement, that it shoulde be so, the crier called for some man, to runne with that other. Theagenes saide to me: This man calleth for me. For me, quoth I, what meane you by y: it shalbe so, father (quoth he.) For none but I, if I be in presence, and looke on, shal receiue reward of victorie at Cariclias hande. Do you neither care for, nor esteeme the shame that ensueth, if you be ouercommed, sayd I. What man, said he, will look on Cariclia, and approach to her so hastily, that he can get before me: to whome can her eyes giue like wings, as to me, and cause him flie so faste. Knowe you not, that painters make loue with two winges, declaring, as by a Riddle, the blindness of those that be in loue: And if I must needs boast, beside that I saide already, hetherto neuer ante man haunted, that he out ranne me. When he had said thus, he lepte forth, & went downe, declared his name, and countrie, and wente to the listes ende, and when he had put on his armour, stood at the place appointed, panting, for great desire he had to runne, and was very willing, and had much a doe to carrie the sounde of the Trumpet. It was a goodly sight, and worthy to be looked on, much like that wherein Homer bringeth in Achilles, as he ran at Scamander, all Greece was much moued at this deed, which fell contrarie to their expectation, and wished the victorie to Theagenes, as hartily as if euerie man had runne himselfe. For the comliness of personage, is of great force to get the good will of men.

He is not rewarded that ventureth not

Why Cupide is painted with two wings.

Theagenes light footed. comliness of personage getteth the good will of men.



## The Ethiopian Historie

Calasiris taketh Theagenes for his sonne.

Theagenes got the garland for running.

Cnemon blameth Homer for sayinge

Cariclia also was moued out of measure, and I saw it, by reason I looked vpon her a great while, and espied how her countenance changed diuersly. For after the Cryer had in all mens hearing named those that should runne, Ormenus, an Archadian, & Theagenes a Thessalian, they left their standinges, and finished their race, as fast almost as men coulde looke after them, there coulde not the maide be quiet any more, but her bodie was moued, and her fete leapt for ioy, as though her minde had bene with Theagenes, and helpt him in his race. All those that looked on, wayted to what ende this wrould come, and were very carefull. But I aboue the rest, who had now determined with my selfe to haue like care of him as if he had bene my sonne. So maruel said Cnemon, if those that were there and sawe him, were carefull: now I my selfe am afraide for Theagenes, and therfore if he get the prie, I pray you tell mee so much the sooner. After they had runne the middle of the race, Cnemon, he turned him a little about, and frowning vpon Ormenus, lifted vp his shield aloft, and stretched out his necke, and with face fast fixed vpon Cariclia, at last he got to the race end, and start so farre before, that the Archadian was many yardes behinde, which quantitie of ground was after measured. This done, he ranne to Cariclia, and of purpose fell in her lap, as though he could not stay him selfe: and when he had taken the garland, I sawe well inough that hee kissed her hande. A happy turne, that he got the victorie, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily ouercome by sleepe, and although a great part of the night he past, yet thou watchest, and art not weary of so long a tale, I blame Homer (father said he) for that he saide, a man might as well be weary of loue, as of any thing els, Whereof in mine opinion, a man can not be weary, neither if he be in loue him selfe, or heare of others loue.

And



27

*of Heliodorus. Lib. 4. 50*

And if any man talke of the loue of Theagenes, and Cariclia, who is so stony or hard harted, that he would not conceiue delight therein, although he should heare nothing els a whole yere. Wherefore goe forwarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed victor, and brought bakke with all mennes ioyfull gratulations. Now was Cariclia quite vanquished, and bounde to loue more, then shee was before. When shee had seene Theagenes the second time. For the mutuall sight of louers, is a remembrance, and renewing of loue, & doth as much inflame the minde, as fire when it is put to any drie matter. After she came home, she abode a like night to the other, or a worse. I also sleapt but litle, for considering, whether we should goe to conceale our flight, and into what countrie God would haue the young couple caried, and I coniectured that we must take our voyage by sea, by the Oracle where it saide.

and sailing forging streames:

Shalt come at length to countrie scortchte.

with burning Phoebus beames.

But whether they shoulde be conueyed, I could finde but one way to knowe, if I could by any meanes gette the fascia which was laide out with Cariclia, wherein Caricles saide, that he heard say, all the maydes estate was notified. For I thought it was like, that by it I shoulde knowe the maydes parentes, and countrie, which I beganne already to suspect, and perhaps also whither the ladies of destinie would send them. When I came the next morning very early to Cariclia, I found all her kinsfolkes weeping, & Caricles, as much as any other: when I came in, what a do is here, sayde I: My daughters disease (answeared he) waxeth worse, and worse, and she hath had a worse night of this, then shee had any yet. Get you hence, quoth I, & all the rest auoid, and let one set me a threescored stoles here, and a litle

that a man might be weary of loue.

A man can not be weary to heare the loue of Theagenes, & Cariclia a whole yere.

Mu-uall sight of louers is a renewing of loue.

*Colin Wick*



## The Ethiopian Historie

laurell with fire, and frankincense. And let none come in to trouble me befoze I call. Caricles willed the same, and it was done. Nowe, hauing gotten good occasion, I began to play my pagent, as if I had bene on a stage, and burned frankincense, & mumbled with my lippes, and laide laurell on her, from toppe to toe, and at length when I had doctwily, doctdelike gaped, and playde the foole a great while with my selfe, and the Maide, I made an end. Shee, while I was thus doing, wagged her heade off, and smiled, and tolde me, that I was deceiued, and knew not her græfe. Therewith I late neare her, and laide, my daughter be of good chære, thy græfe is common and easie to be healed, without doubt, thou art ouer looked, not onely when you were at the pompe, but moze, when you were ouersæer at the race, which was runne in armour. And he that hath thus looked on you, I thinke, is Theagenes, for I perceiued wel, that he ofte behelde you, & cast many wanton looks at you. Whether he did so, or not, sayd shee, well fare he. But what countryman is he, or of what line is he descended? For I saue many wonder much at him. You hearde that he was a Thessalian, by the crier that vttered his name, and he fetcheth his petigræe from Achilles, and in my iudgement, he may doe so by good reason, who doth deeme no lesse by his tall stature, and comely personage, which manifestly confirme Achilles bloud, hauing that he is not so arrogant, & proude as he was, but doth moderate, & allwage y<sup>e</sup> hautinesse & fiercenesse of his minde, with commendable courtesie, which thing seeing it is so, although he haue an enuious eye, & with his looks hath bewitched you yet hath he himselfe moze paine, then he hath caused you to haue. My father quoth shee, I thanke you, that you be sorrowfull for our mishap, but why do you speake euil wout cause of him who hath done vs no harme. For I am not bewitched, but haue, as I gesse, some other infirmitie. Then daughter, said I, why do you

A prety commendation of Theagenes for courtesie, with a nippe to Achilles for his arrogancie, and pride.



you conceale it, and not franklie vtter it, that we may with moze ease finde remedie thereto. Am not I in age, yea rather in good will your father? is not your father familiarly acquainted with me? are we not of one profession? Tel me your disease, I will keepe your counsell: yea, & if you wil, I wil be bound by oath to you so to do. Speake boldly, & suffer not your infirmity to increase by silence. For euery grieue which is soone knowen, can easily be cured: but that which by long time hath gotten strength, is almost vncurable: for silence doth much succour any disease, but that which is vttered, may by comfort easily be remedied. With this she staied a litle, and declared by her countenance many changes of her minde and said, let me alone to day, & you shall know it hereafter, if you know it not before, because you would haue vs thinke that you are a Southsayer. Therewith I rose and departed, geuing her leaue to moderate the bashfulness of her minde. Then Caricles mette me, and haue you any good newes to tel me quoth he? Al shall be well, said I, for to morowe she shal be healed of her infirmity. When I had said thus, I made haste to be gone, that he might aske me no moze questions. After I was gone a litle from the house, I spied Theagenes walking about the church, and in the cloisters, reasoning with himselfe, as though he had inough, if he sawe but Cariclias house. I turned a litle aside, and passed by as I had not seene him. He sawe me, and said, God speede you, & tarrie I pray you, for I wayted for you. I turned suddenly about, & said, is this beautifull Theagenes? surely I saw him not. How is he beautiful said hee, y doeth not please Cariclia? I set a face on it, as if I had bene angrie, and saide, will not you leaue to speake euil of me, and my skill, by which she is intrapped and constrained to loue you, and doeth desire to see you, as one that is better thā her selfe. What say you father, saide he? Doeth Cariclia desire to see me? why doe you not then carry me to her?

Too much  
lingring ma-  
keth diseases  
vncurable.

Theagenes  
glad to see the  
house of Ca-  
riclia.



## The Ethiopian Historie

Among the  
Delphians,  
death is or-  
dained to  
such as steale  
away any  
maide.

her: and therewith he ran forth. But I caught him by the cloake, and saide, stande still here, although you be very light footed, for you must not handle this matter as if it were a praye, or easie for euery man that list to get the same? But it must bee done with great counsell, and performed with no small prouision. Know you not that her father is the noblest man in Delphi? Doe you not remember that the lawes appointe death a reward to such? The matter were not great quoth hee, if I died, after I had my will of Caricia. But if you thinke it good, let vs goe to her father, and desire her of him to be my wife, for I am worthy inough to bee Caricles kinsman. He shall not preuaile, said I, not because he can finde any fault in you, but for that he hath promised her in marriage to his sisters sonne. He shall repent it, said he, who so euer he be, for while I liue, there shall no other wedde Caricia, this hande of mine is not yet so benumbed, neither my sword so blunt. Wee content, said I, we shall haue no neede of any of these things, be onely ruled by me, and doe as I commaund you: for this time depart, and take heede you be not spied to talke with me oft, but when you come, come priuilie, and alone: he went his way very sadde. Caricles mette me the next day, and as soone as he saw me, he ranne to me, and kissed my head oftentimes, continually crying, of such force is your wisdom, such is our friendship. Thou hast brought a great busines to passe, shee is taken now that was harde to be won, and she that was befoze inuincible, is now subdued. Caricia is in loue. I beganne to wagge my head at this, and knitte my browes, and iette prondly, and said there was no doubt, but that she should not be able to abide the first assault, when as yet I haue done no greater thing to her. But tel me Caricles, how you perceiued that she was in loue? When I had gotten very trusty Physicians, as you gaue me counsel, I brought them to her, & promised them  
all

How Caricles  
perceiued  
that Caricia  
was in loue.



all the riches I had, if they coulde cure her. As soone as they came into her, they asked what her disease was, & where her paine helde her. She turned her face from the, & repeated with a loud voyce, this verse of Homer.

Achilles is the brauest man of all the Greeke rowte  
 Acestinus a wise man (perhappes you knowe him) tooke Acestinus a  
Physician.  
 her wriste in his hande, although against her will, and  
 seemed to iudge her disease, by the beatinge of her pulse,  
 whiche declareth (as I gesse) the state of the harte: af-  
 ter hee had felte her pulse a good while, and had looked  
 ofte vpon euery parte of her, he saide, Caricles, you haue Phisicke can  
do Caricia  
no good.  
 brought vs hither in vaine, for phisicke can doo her no  
 good. O God, saide I, why say you so, muste my daugh-  
 ter die without all hope of recovery? Make not such a  
 do, said he, but heare mee, and so when wee were in a  
 corner, that nither the maide, nor any other could heare  
 vs, he saide. Our arte doth pprofesse the curinge of dis-  
tempered bodies, and not principally of diseased minde  
but then when it is afflicted with the body, so that whe  
that is healed, then is it also cured. A pretty dis-  
course of phi-  
sicke, where,  
and when it  
auaileth.  
 The maide in deede  
 is diseased, but not in body, for no humour aboundeth,  
 the head ache greueth her not, no ague burneth her, no  
 any parte or parcelles of her body, is greued: accompte  
 this, and nothing else to be true. I hartely prayed him,  
 if he perceiued any thing by her, to vtter it to me, both  
 not the maide know (quoth he) & loue is an affection & What loue is,  
& the quali-  
ties thereof,  
 manifest greefe of the minde? Do not you see that her  
 eyes be swollen, and looketh euery way, and is pale in  
 her face, but findeth no fault with her hart: bestoe this  
 she raueth, and vttereth whatsoeuer cometh into her  
 minde, & watcheth without cause. At a worde she hath  
 sodainely losse the moisture of her bodie, and iuste am-  
 plitude thereof. You must, Caricles, if it be possible, finde  
her out a man; and when he had said thus, he departed.  
 I come in hast to you my sauiour and God, whom both  
 I and shee doe acknowledge, to bee onely able to do vs a  
 good



## The Ethiopian Historie

good turne. For when I desired her oft, and diuers  
waies besought her, to tel me what she ailed, shee made  
me this answere, that shee knewe not what disease she  
had, mary shee knewe that none coulde helpe her, but  
Calasiris, and therefore, she desired me to call you to her.  
Whereby I chesely gessed, that your wisdom had  
brought her vnder. Can you (saide I to him) tell as well  
whome shee loueth, as that shee is in loue? no by Apol-  
lo saide he. For how, or by what meanes should I know  
that, Mary I woulde aboue all thinges, that shee loued  
Alcamenes, my sisters sonne, whome, as much as lieth  
in me, I haue appoynted to bee her husband. You may  
(saide I) trie and bring him in, and shee we him to her. He  
liked my counsell well, and wente his waye. When he  
mette me the nexte time, in the middle of the Towne,  
where greate resorte was, you shall here (saide he) a pi-  
tiffull thinge, my daughter seemeth to bee out of her  
wittes, such a strange infirmitie hath she. I brought  
in Alcamenes as you hadde me, and shewed her be-  
ry freshly apparreled, shee (as though she had seene Gor-  
gons head, or some moze fearefull thinge) cried with a  
loude voyce, and turned her countenaunce to the other  
parte of the chamber, and put her hand to her throte in  
fearde of an halter, and threatened, that she woulde kill  
her selfe, and bound it with an othe to, if we dispatched  
not our selues out of the chamber quickly. We wente  
from her in lesse while then she spake the words, for  
what should we do, seeinge so fearefull a sight? Nowe  
I come to beseeche you againe, that you will neither suf-  
fer her to perishe, nor me to be frustrate of my purpose.  
Caricles, saide I, you saide truely that your daugh-  
ter was madde: so, she is moued with the multitude,  
that I haue burdened her with, whiche are not of the  
least, but suche as should force her to do, that which she  
abhorred, as well by nature, as determination of mind.  
But I suppose that some God taketh on him to hinder  
this

Caricles mad  
almost at the  
sight of Alca-  
menes.



this businesse, and to strive with my ministers. Wherefore it is time that you shewe me her fascia, which you said, was found with her, with the other ietwels. I am afraide, least that be enchanted, and wrought with such things, as do nowe exasperate her minde, by reason, that some enimie had ordeined this for her as soon as she was borne, that shee shoulde be estranged from all lone, and die without issue. He allowed that I saide, and within a while after he brought me the same, wherein were Aethiopian letters, not common, but suche as the princes vse, which are like the letters that the Egyptians vse in their holy affayers, as I read it ouer, I founde such things written therein. Persina, Quene of the Aethiopians to her daughter, only in sorow, by what name soeuer shee shall bee called, both write in haile this lamentation contained herein, as her last gift.

I was astonied, Coemon, when I hard Perismas name: yet I read that whiche followed, whiche was thus. My daughter, the Sunne being Author of our stocke, is witnesse, that for no misdoe, I haue caste thee forth, and concealed thee from thy father Hidaspes sight: yet my daughter, I would haue my selfe excused to thee if thou happen to liue, and to him, who shall finde thee if God procure any, and to all men, and therefore I declare the cause of thy exposition. The greatest of all our Goddes, are the Sunne, and Bacchus: The noblest nexte to these, are Perseus, Andromeda, and Memnon, after them. Those, who haue by succession edified, and furnished the Kinges pallace, haue portrayed there many thinges that they did, as for the dwelling houses, and Galleries, they haue set diuerse Images, and noble ades of theirs in them: but all the bedde chambers are garnished with pictures, containinge the loue of Perseus, and Andromeda, in one of them. After Hidaspes had bene married to mee tenne yeeres, and wee had neuer a childe, we happened to rest after dinner in the summer,

The contents of Caricli. as Fascia which declarerth who are her parentes & the cause of her exposition.

The Aethiopi-ans Gods are the Sunne, Bacchus, Perseus Andromeda, and Memnon.



## The Ethiopian Historie

for that wee were heavy a sleepe, at which time your fa-  
 ther had to do with mee, swearing that by a dreame hee  
 was commaunded so to do, and I by and by perceiued  
 my selfe with childe. All the time after untill I was  
 deliuered, was kepte holy, and sacrifices of thanks  
 giving were offered to the Goddes, so that the king ho-  
 ped to haue one nowe to succede him in his kingdome.  
 But thou werte bozne white, which couler is strange  
 amonge the Aethiopians, I knewe the reason, because I  
 looked vpon the picture of Andromeda naked, while my  
 husband had to do with me (for then he first brought her  
 from the rocke, had by mischappe ingendred presently  
 a thing like to her) yet I determined to ridde my selfe of  
 shamefull death (counting it certaine that thy colour  
 woulde procure me to be accused of adulterie, and that  
 none woulde beleue me, when I told them the cause)  
 and to commit thee to the vnstablenesse of fortune,  
 which is a great deale rather to be wished, then present  
 death, or to be called a bastard. And telling my hus-  
 band that thou werte straight dead, I haue priuily laide  
 thee forth, with the greatest riches that I had, for a re-  
 warde to him that shall finde thee, and take thee vp.  
 And besides that, I haue furnished thee with other  
 thinges, I haue wrapped thee in this blanket, wherein  
 is contained the summe of both our estates, which I  
 haue written with teares, and blood that I haue shed  
 for thee, by reason that I bare thee, and fell into muche  
 sorrowe for thee, at one and the same time. But O my  
 sweete childe, and but for a smal while my daughter, if  
 thou liue, remember thy noble parentage, and loue  
 Chastitie, which is the character and marke of woman-  
 ly vertue, and princely minde, and followe thy parents,  
 by keeping the same. Aboue all thinges remember that  
 thou seeke for a certaine ringe, among the iewells that  
 are aboute thee, which thy father gave mee, when wee  
 were firste made sure, in the hope whereof is a prince-

Why Persina  
 being blacke,  
 brought forth  
 a white  
 daughter.

is a great wife  
 in 84.

Chastitie is  
 the token of  
 womanly  
 vertue.

at 84.



ly poesie, the stoane is a Pantarbe, of secreete vertue,  
consecrated in the place where it is set. These things  
haue I said to thee, inuenting my writing to this vse,  
sith that God had taken from me the abilitie to tell  
thee them to thy face, which as they may be vnde of no  
effect with little labour, so may they bee profitable  
hereafter. For no man knoweth the vncertaintie of  
fortune. To be short, that I haue written, if thou liue,  
shalbe tokens to thee (my daughter in baine beautifull,  
which by thy beauty procurest my blame,) of thy birth.  
But if thou die, which God graunt I neuer heare, they  
shall serue to bury thee. After I had read this, Cnemon,  
I knewe what she was, and marueyled greatly at the  
gouernance of the Goddes, and was full of pleasure  
and sorowe, and altogether newly affected, weeping  
and laughing at once, my minde now became gladd for  
the knowing of that whereof I was ignorant before;  
and for remembryng that which was answered by the  
oracle, but very much troubled for that which was to  
come, and had great pittie and compassion of the life of  
man, as a thing very vnstable and weake, and bending  
euery way, which I knewe then first by the happe of  
Caricia. For I thought of many things, of what pa-  
rents shee was come, whose childe shee was thought  
to bee, how farre she was from her Countrey, and was  
nowe called daughter by a false name, where as shee had  
lost her naturall Countrey soyle, and royall bloud of  
Aethiopia. To make fewe wordes, I was a great  
while in studie, for that I had good cause to haue pittie,  
and bewaile her state passed, and yet durst not commend  
that which was come, vntill plucking vp my heart, I  
concluded, that now it was not good to delay the matter,  
but with speede to execute that I had begun.  
And when I came to Caricia, I founde her alone, alto-  
gether wearied with loue, and strying to withstande  
her fancie. Her body was much afflicted, by rea-  
son

Fortune is  
vncertaine.

Mans life  
vnstable.



## The Ethiopian Historie

Silence pleaseth vnhappy people: wel.

The name of loue disgraceth virginity

Women should not discouer their owne loue.

Many women and maidens of noble race, haue beene in loue before Cariclia.

Good counsel for louers, how they shall vse their loue well.

son that it yelded to her infirmitie; and she was not able with any force to withstand the violence thereof. After I had then farre put them away, who were with her, & gaue them charge that they should make no noise, in manner as if I had made some prayers and inuocations about the Mayde, I saide to her. Now is the time come Cariclia, (for so you promised yesterday) to tell me your grieffe & not to conceale it any longer from a man that loueth you heartily, and also can knowe it though you holde your tongue. She toke me by the hand and kisseth it, and therewithall she wept, and said: wise Calasiris graunt me this fauour first, suffer me to holde my peace and be vnhappy, in as much as you will seme to know my diseale already, and to accompt auoyded ignominie, my gaine, by concealing that which to suffer is euil, but to vtter, worse: Although mine increasing diseale doeth much grieue me, yet that grieueth me more, that at the first I ouercame it not, but am yelded vnto loue, which by hearing only doth defile y<sup>e</sup> honourable name of virginity. With that I comforted her, and sayde. My daughter you doe well for two causes, to conceale your estate: For I haue no neede to knowe that againe, which by my skill I knewe before. And not without cause you blush to vtter that, which it becommeth women to keepe secrete. But because thou hast once tasted of loue, and Theagenes hath subdued thee, (for thus am I by diuine inspiration informed) knowe that neither thou art alone, nor y<sup>e</sup> first that hath beene thus affected, but many other noble women and many maidens (if you consider other things,) very chaste haue tasted hereof as wel as you. For loue is y<sup>e</sup> greatest of the Goddes, and is said also sometime to overcome the Goddes themselves. But now consider how presently you may best order your businesse, in as much as at the first, not to be in loue, is a kind of happynesse, but when you are taken, to vse it moderately, it is a pointe of



of excellent wisdom, which thing you may well do, if you wil believe me, by putting away the filthy name of luste, and embracing the lawfull bande of wedding, and turning your disease into matrimonie. After I had saide thus, Cneion, shee was in a great sweat, and it is euident that shee was gladd of that shee hearde, and greatly in feare, and much troubled for that shee hoped: at length shee wared redde, to think in what manner shee was taken. After shee had stayed a while: Father, saide shee, you do tell me of marriage, and bidde me embrace that, as though it were plaine that either my father would be contente therewith, or mine enimie, seeke that. As for the young man, said I, it is out of doubt. For he is more in loue then you, being moued with like meanes so to doe, by reason that both your mindes (as is like) at the first sight knewe others excellency, and fell into like affection, and I my selfe haue made his loue the more, to do you a pleasure. But he that is supposed to be your father, prouideth you another husbnde, Alcamenes whom you knowe well enough. Let him (quoth shee) rather seeke to lay him in his graue, then marry him to mee. Either Theagenes shall haue me, or that which is destinied to all men shall receiue me. But I pray you, tell me how you know that Caricles is not my father in deede, but supposed so to be. Caricles will haue Theagenes or none. By this fascia (said I) and therewithall I shewed it her: Where had you that, or howe come you by it, saide shee: For after he had receiued mee in Egypte, of him who brought me vp, he brought me hither I know not how, and tooke that from me, and kept it in a chesse, that by continuance of time it might not be spoiled. Howe I came by it (saide I) you shall heare afterwarde. But tell me presently, if you can tell, what is conteined therein: when shee tolde me that shee could not tell, it declareth (saide I) your parentes, your countrie, and all your Fortune. At laste for that shee requested, that I would tell



## The Æthiopian Historie

tell her what I knewe I tolde her all, reading it worde by worde, and interpreting it to her. After she knewe her selfe, and had taken stomach vnto her, she drew more neere her owne petigrée and said; what must we do? Then begonne I to tell her plainly, all our deuise, and made her priuy to euerie point, I, my daughter (saide I) haue gone into Æthiopia, to learne some of their wisdome, and was well acquainted with Persina.

The kinges court of Æthiopia is a place whereunto is great resorte of wisemen, & therein are they well cherished.

A good example for all princes to followe.

Persina requi-  
reth Calasiris  
to seeke Car-  
clia, & bring  
her home a-  
gaine.

The wisemen  
in olde time  
might not.

For the kings court is a place for all wise men to resort vnto. Mary I had a little praise the more, by reason that I ioyned both þe wisdome of Egypt, and Æthiopia together, which made me of more credite a great deale. After she vnderstoode that I would returne into my country, she tolde me all your affaires, binding me by oth first, to keepe it secret, and said moreover that she durst not tell it to the wise men of that country, and she desired me to aske the Goddes, firste whither after your exposition, you liued: then in what countrie you were. For she could heare of none such in Æthiopia, although she had made thereof diligent inquirie. I learned all of the Goddes, both that you were alive, and where you leadde your life. When she besought me, that I would seeke you out, and will you to returne into your country. For, she saide, that she liued without issue and children, by meanes of the great sorow she conceived for your sake, and that she was now ready to confesse no lesse to your father, if you at any time came to light, and that she knewe he would be perswaded, as well for that she had experience of her by long continuance of time, as also for great ioy and desire that he should haue by one to succede him contrary to his expectation. Thus much she said, and desired me to doe it, by the oth that I had swozne by the sunne, which may not be violated of any of the wise men. I came hither to perfourme the oth I made, although I toke not this voiage for this cause onely, yet I accounted



I accounted it by the will of the Goddess, an advantage gotten in my long iourney. I haue bene busie about this long, and haue left no conuenient seruice vndone to you, yet I tolde you not the matter, wayting for iust opportunity, and to gette the falsia also by some meanes to make due profe of that I would say.

breake their  
oth, if they  
had sworne by  
the Sunne.

Wherefore you may, if you will be ruled, and goe away with vs (before you suffer any thing by violence which you would not, of Caricles, who prouideth very busily to match you with Alcamenes) recouer your kinned, your country, and parentes, and dwell with Theagenes, who is ready to followe vs into what country so euer we wil, and to reigne with you his deere loue that is content to change his naturall, and princely life, for our strange, and vncertaine state, if we shal giue credite, not onely to the Gods, and other things, but also to the oracle of Apollo. And with that, I brought the oracle into her remembrance, and declared to her, what it meant, which Caricia knewe before, in as much as it was in euery mans mouth. She startt backe a little at this: and after saide, father, seeing you say, the Goddess would haue it so, and I beleue no lesse: What muste we doe? You must (quoth I) make as though you were content with Alcamenes marriage. What is, said she, verie much, and scant allowable, to preferre any man onely in promise before Theagenes? But father for asmuch as I haue giuen my selfe into the hands of the Goddess and you, tell me the end of this tale, and howe it may be vndonne, before it be brought to effecte. You shall knowe saide I.) Many thinges tolde before hand to women, haue greatly hindere the matter in hande: which being soudainely put in practise, are by them more boldly atcheiued for the most part. Duely followe my counsell, as well now, as at other times, and be contente to allowe the marriage, which Caricles will prouide for you, who will doe nothing without my counsell.

A woman is  
best at a soudain attempt



## The Ethiopian Historie

sell and he alpe. Shee made promise so to doe: & I went my way, and leaft her weeping. I scantly was gone out of her chamber, but I sawe Caricles, very sadde, and full of sorrow. Ah good sye (saide I) when you shoulde followe me, and reioyce, and doe sacrifice of thankesgiuing to Goddes for that you haue gotten, that which before you desired, Cariclia, at length by much skill, and manifolde wisdom, made contente to take a husband. then are you sadde, and heauie, and can scant refraine from teares, but I know not why. Why should I not saide hee: seeing it shall come to passe, that the thinges which I holde dearest in my life, shall be carried into some other countrie, if you may giue credite, as well to the dreame that I had this night, as to others, wherein, me thought that an Eagle let flie out of Apolloes, hand, came downe, and tooke my daughter out of mine armes, and carried her into, I knowe not what farre countrie, which was blacke, and ougly shadowes. At a worde, I coulde not tell what he did with her, by reason that the infinite distance of place tooke away the sighte of mine eyes. As soone as he saide thus I knewe whereto his dreame tended. But that I mighte withdraue him from this dispaire of mind, and bying him farre from suspition of that which shoulde come to passe, I sayd, sye plesse, you seeme not to deeme a right of this Vision, in as much as it foresheweth to you the marriage of your daughter, and both secretly signifie by the Eagle, that shee shall haue an husbände, and that this shalbe so, Apollo wil bying her an husbād with his owne hand, yet you seeme to be angrie, and contrarye your dreame worse then it is meant. Wherefore Caricles, let vs be merry, & addite our selues to the wil of the Gods, labouring euery way the better to perswade the maid. He asked me what was best to be done, that the maide might be more obedient. If (quoth I) you haue any p̄cious thing in store, or apparrell wrought

Caricles  
dreame.

Great distāce  
of place taketh  
away the sight  
of our eyes.

Calasiris sub-  
tile exposition  
thereof.



wrought with golde, or any iewel of price, bring them to her, as tokens from her spouse, and appease her with giftes: for gold, and pretious stones are wonderfully esteemed with women. You must prouide other things for this toleminie also, and this marriage must be dispatched presently, while her desire thereto, which is wrought by art against her will, is stable, and unchanged. After Caricles had saide, thinke y I will omit nothing which I can doe, he went home, and for ioye as soone as I had leaft talking with him, he made hast so to doe. And he did in dede, as I perceined afterward, that which I commaunded him, without delate, in bringing, as well the costly garment, as also the iewels of Aethiopia, which Perfina laide forth with Cariclia that she might knowe what she was, as though they had beene tokens from Alcamenes. Then mette I with Theagenes, and asked him where those were, who were the doers of the Roialtie aforesaid. The maides (quoth he) are gone away befoze, that they may take the easier iourneies: and the yong men will tarry no longer, but make much a do, and great prouision to retorne to their countrie. When I knewe this, I tolde him what he should both say to them, and doe himselfe, and gaue him charge that he should waite vntill I gaue him a token what he should do. And so I leaſte him, and went to the Temple of Apollo, to pray the God, that he would instruct me as concerning my flight with the yonge couple. But the God was quicker then any man would thinke, who helpeth those that do their businesse, according to his will, although he be not called vpon, oftentimes preuenting their praiers with the readinesse of his good will: as euen then it happened, that he preuented my question with the answere, and did in dede declare his helpe, and pleasure. For as much as a certaine voice staied me as I went by, to a prophetesse, and was very carefull for the performance of that I determined:

*signified*  
/ *for*

Caricles gi-  
ueth Cariclia  
all the iewelles  
that her mo-  
ther gaue her  
at the time of  
her exposition

God is ready  
to helpe those  
that worke  
by his will.

H. i.

which



## *The Aethiopian Historie*

which saide you may make hast when the strangers call you, who at that time, with the noyle of shammes, made a banquette in the honour of Hercules. I went not so fast after I heard this, for I might not goe past when God had called me. After I had with frankincense perfumed, & offered water, they seemed to wonder at the cost of my oblations: yet for all that, they desired me to take part of their banquette. I did so, and after I late downe on a benche which they had strewed with Myrte, & Laurel for strangers, and had eaten such meate as I was accustomed to do, I said vnto the, good felowes I thanke you for my good chere. But I am vtterly ignorant of your demeanour: wherefore it is time that ye tel me, what ye are, and whence ye come. For it is an vnseemely, and very rude thing, that those, who haue done sacrifice, and banquetted together, and made holy meate the beginning of their friendship, shoulde depart without either knowing others affaires. When they told me, that they were merchautes of Tyros in Phœnicia, and that they sailed to Carthage in Aphrica with a shippe fraughted with merchandise of India, Aethiopia, and Phœnicia: at this time we make a banquet to Hercules of Tyros, for a victorie which we haue gotten, in as much as this yong man pointing to him that late before me, gotte the best game at wrestling: whereby he hath proued, that a Tyrian may gette the victorie in the middelt of Greekes. For he, after wee had sayled passe Malea, and by force of tempest were constrained to lande at the Island of the people of Cephaleni, sware vnto vs by this our countrie God, that in his sleepe it was told him, he shoulde obtaine the victorie in these sports of Apollo. And when hee had perswaded vs to turne from our intended course, and land here, he made prooffe by deeде, that his prophēcie was true, so that now he is denounced a famous conquerour, that was but late a merchante, who also as a  
thanked

The Tyrians  
do sacrifice to  
Hercules, for a  
victory that  
one of their  
companions  
had.



thankes giuing for his victorie, doth this sacrifice to the God, who was his conductor. And to morrowe if the wind serue, wee will leaue this coast. Haue you determined this in deepe saide? Wea verily answered they: you shall then if you please, haue my company: For I haue a voiage into Sicilia for a certaine cause, & you sailing into Aphrica, must passe by it. You shall be welcome (quoth they) if you wil, for we suppose we shall want no commoditie, if we haue with vs a wise man, and a Grecian, and such a one as by experience may be proued, that he is wel beloued of the Gods. I would (saide I to them) if you will graunt me but one daie, to make my prouision. You shall haue to morrowe (quoth they on condition that about night, you will be at the sea. For wee commonly sayle by night, for that the winds that come then from the earth, doe calmly fill our sayles. I made bargaine that I would doe so, binding them first by othe, that they should not depart befoze their promised time was expired. And so I left them there yet piping and dauncing, after the manner of the Assyrians, sometime leaping a lottle, sometime bending their bodies downeward, and like such as were inspired with some God, writhing them selues. Then went I to Cariclia, and found her holding in her lappe the ietwels which Caricles gaue her, and earnestly beiewed them. After I went to Theagenes, and when I had told them both what they should doe, and when I went to mine owne lodging, diligently considering, of that which should be done. The next day thus did they. About midnight when all the citie was fast a sleepe, a crewe of armed yong men came to the house of Cariclia. The captaine of this amorous warre was Theagenes, who taught his youths after their braue pompe to play the souldiers. They soudainely made those asrayd, which perceived a little with their great clamour and clashing of their armour, so that with great light they brake into her house, lif-

The maner of  
the taking a-  
way of Caric-  
clia.



## *The Ethiopian Historie*

ting the doze aside easily, for that it was provided before, it should not be very hard barred, and tooke her away well prepared, for that she knew hereof before, and with good will suffered this assault, and carried a great deale of stuffe such as the mayde commaunded them, away also. After they came out of the house, they sounded a warlike crie, and made a terrible noyse with their harnesse, and so passed through the Citie, and caste the inhabitants thereof into a wonderfull feare by reason that they had chosen the night for none other purpose, but that they might be the more feared. So y Parnassus gaue an Eccho backe to their noyse. After they were gone out of the citie, as fast as they coulde, they hid them on Horsebacke into the mountaines of Locrus and Oeta. But Theagenes and Cariclia, as was before concluded, forsooke the Thessalians, and came to me priuily, and fell both in great feare at my fete, and still cried, saue vs father. Cariclia saide no more, but helde downe her heade, as though she were ashamed of that she had done. But Theagenes sayde more. Calasiris saue vs being strangers, and banished our countries, depriued of all our friends, that among them all we might winne our selues. Saue our bodies hereafter committed to Fortune, which also are made bonde to chaste loue. Saue vs by our owne accord banished, yet glad thereof, and such as haue set all their safegard on you. I was moued herewith, and after I had wept, rather with my harte, then mine eies, so that the yonge folkes perceiued it not, yet it eased my grieffe, I comforted and imboldened them. At a woorde I badde them hope for a luckie ende, in that this matter was begonne by the will & counsell of y Goddes. As for me (quoth I) I will go and dispatche the rest of our businesse. But tarry you me in this place, and take diligent heed that no man espie you. When I had said thus, I went backe, but Cariclia caught me by the coate, and helde me faste,  
and



and saide: what father, this beginnunge is vniuste or rather traitterous, if you will departe, and leaue mee alone with Theagenes, and will not consider howe vniuste a man, a louer is to be a keeper, if that be in his power to inioye which hee loueth, and want such as may make him ashamed thereof: for, I thinke, that he is rather incensed, when he seeth that which he desireth, without any defence before his face. Wherefore I will not let you departe before, aswell for the time presente, but rather for that which is to come: I may be sure by Theagenes othe, that he shall not fleshly haue to doe with me, vntill I haue recovered my countrie, and parentes, or if the Gods be not content herewith, at least vntill I by mine owne free will be content he shall marrie me. Other wise neuer. After I hard what shee had saide, I wondered and was determined it shoulde be so, and made a little fire vpon an Alter, and burned Incense. Theagenes sware, saying that hee had wrong, for that the faith which he had determined in his minde to kepe, was taken away by reason of an othe, and that hee coulde not praise that will, whiche was forced by a greater power, yet for all that he took his othe, by Apollo of Delphi, & Diana, by Venus her selfe, & al the Gods of loue, that he wouide doo all thinges in suche sorte, as Caricia would haue him. This and many other things they concluded betwene themselues, callinge the Gods witnesses thereto. I comming as fast as I could to Caricles, founde all his house on a hurliburly, and soze because the ministers were not come to him, & had tould him of the taking away of the Mayde, and the Citizens came by heapes & stode round about him, while he sorowed, at a word, what for ignorance of that was done, & wante of counsell for that was to come, they were at their wittes endes. There beganne I with my bigge voyce to thunder, and say: Oe vnhappy people, howe longe will ye sitte still, dumbe like flockes, as though

An example  
of pailing  
chastitie.

Theagenes  
thinketh pati-  
ence perforce  
scant woorth  
praise.

Calasiris dis-  
sembled ora-  
tion.



*The Ethiopian Historie*

your courage were also taken away with ill Fortune? Why do you not in armour persue your enimies: will you not take, and punish them, who have done you this wrong? It is in vaine perhappes (saide Caricles) to strue any longer with this present fortune. For I vnderstand perfectly, that I am thus punished for the anger of the Goddes, which was forgotten me, since I wente in an vnluckie time, into the painie Chappel, and sawe there that which was not lawfull to be seene, that therefore I shoulde lose that I sette most store by. But there is no impediment (as the proverbe is) that shoulde let vs to fight with the Goddes, if we knowe whom to pursue, or him, who hath done vs this mischeife. That is (saide I) Theagenes the Thessalian, and the yong me, which were with him, whom you praised so much, and made my frende. And so you may yet finde some man in the Citie, who hath till this time stayed here: wherefore arise, and call the people to counsell: so was it done. The Captaines appointed a meetinge, by trumpet proclaiminge the same in the cittie, the people straight came together, the Theater was made a Courte by night. Caricles came forth, and falling soudainely a weeping, beganne to saye thus: perhappes yee (men of Delphi) suppose, considering the greatnes of my miseries, that I come hither, and have gathered this multitude of people, to utter mine owne mishaps vnto you. But it is not so: for although I suffer ofte such thinges as may be compared with death it selfe, and at this present time my house is desolate, and destroyed by the Gods, solitarie, and robbed of those that I helde most deere, in whose company, and pleasant behaviour I contented my selfe: yet the common frustration, and vaine hope of all, dothe comforte me a litle, and causeth me to suffer, who promiseth to finde my daughter againe, which thinge in deede may be done: but the cittie moueth me more, which I desire, & wike shalbe victorious

Caricles pitiful oration, about the taking away of Caricles.

Arise



first, and take revenge of those that have wronged it. Except those Thessalian youths have taken away our lostie courages, and our wrath which we should receive for our Countrey, and Countrey Gods. For that which is most intollerable, a few dauncing boys, sent about a sacred message, do depart after they have wasted the most noble City of Grecco, and have taken out of Apollos Temple, the most precious Jewell thereof Caricia, which also was my life. Implacable and too obstinate anger of God towards us: first, (as you all know) it killed my naturall daughter at the day of her marriage, and her mother also with the griefe that she took for her death, and banished mee from my native countrey. But all this was tollerable after I had found Caricia: Caricia was my life, my hope, and state of my stocke: Caricia onely was my comfort, and, as I may terme her, mine increase: which also this miserie, (whatsoever it be that now came upon me) hath taken from me. Neither hath it done this simple, or by chance, but as it accustomedly triumpheth over me with most crueltie, it hath taken her even almost from her husbande, in as much as the day of wedding was already spread abroad among you all. As hee spake thus, and fell quite from the matter into sorrowing, Hegesias the Captaine bade him be content and get him away, & said: you see that he here, Caricia shall have time enough to lament hereafter. But let us not be drowned with his sorrowe, nor carried away unadvisedlie with his feares, as with a great streame of water, letting passe all due occasion, which as it is in all things, so in warre it is of most force. For now if we pursue as sone as we shall diminish this companie, there is some hope that we shall overtake our enemies, which nowe travel without care, so that they know we be unprovided. But if we still lamenting, or rather bewailing like women, shall give them longer time, that they escape, with

¶.iii.

our

Hegesias Oration as touching the pursuing the party, of those, who tooke away Caricia. Occasion is of most force in warre.



## THE ETHIOPIAN HISTORIE

not carrying, we shall deserve nothing but to be slain, and that of the young men them selves: which, I say, ought to be hanged as soone as they be taken, and some of them ignominiously dealt withall, so that their punishment also rebounde to their families. This may easily be done, if we shall moue the Thessalians to displeasure against these that be fledde, and their posteritie, by forbidding them to doe any more this holy legislation, and due funeralles of the Noble man, which wee had decreed should be done of the cosse of the common Treasurie. After all this was praised of the people, and by their decree established: let this also, saide the captaine, if it please you, be ratified by your voyces, that the woman, who hath the charge of the sacrifices, be shewed no more to them that runne in armour. For as I can coniecture, thereof hath growen the beginning of this impietie in Theagemes, who also thought (as may be deemed) of this rape, euer sithence he first saw her. For it is good hereafter to take away the occasiō of such like attempt. After this was graunted by the voyces and hands of all that were presente, Hegesias gaue them a token to goe soorth, and gaue a signe of warre with a trumpet, so that the Theater was dissolved into warre, and every man ranne hastily out of the counsel to battel, not only the strong men, and such as were able to weare armour, but boies also, & striplings without order, durst be partakers of that voyage, by their readinesse greatly augmenting the number of lustie men of that time. Many women also behaved them selves more stoutly then their nature permitted, every one taking by for a weapon that which came next to hande, and followed in vaine: who, for that they missed of their purpose, perceined well the infirmities of their kinde. You might then haue seene olde men strue with age, and in a manner the minde drawing their bodies, and for great and ardent desire to fight, obiected weake

The Thessalians are forbidden by common counsel, to doe sacrifice to Pyrrhus, for the taking away of Cariclia. This is when the steede is stolne, to shut the stable doore.



weakenesse, as a shame to it. So great græfe tooke the Citie for the rape of Cariclia, and prepared them selues suddenly to the pursuing, as if they had had but one minde, and would not looke for day.

## The Fifth booke.

### The Contents.

In this fifth booke is contained the separation of Theagenes and Cariclia, and how that Nausicles merchant got her of Mitranes in steade of Thisbe, and after he had brought her to his house, he desired Calafiris to tell him the storie of her and Theagenes, who profecteth it so farre, vntill he cometh to the great slaughter whereof mention is made in the first booke.



**H**U therefore was the citie of Delphy occupied, but what they did in the ende, I knewe not, saying that their pursuite gaue me good occasion to conuey my selfe away. So I toke the young folkes with me to the sea, and put them into the shippe of Phœnicia, which was by and by ready to depart. For as soone as the morning began to appeare, the Phœnicians which promised to tary for me a day and a night, thought now that they should not breake the oath which they sware to me. When we came they entertayned vs very ioyfully, and forthwith they launched out into the deepe, with eyes first, then, after a calme gale blew from the earth, the



the waves quietly came under our shippe, and in a manner  
 her lifted up her, and suffered her to go with full saile.  
 And thus we passed with our shippe the coast of Cyrrha  
 and Parnassus with his high toppes, and the rockes of  
 Aetolia, and Calidonia, & by the time that it was sunne  
 setting, we discovered the Ilandes, as well by figure,  
 as name, Acute, and the Zacynthian sea. But (in an vn-  
 happy time) why doe I tell this? why doe I forget my  
 selfe and you, & continue my tale, bringing you hereafter  
 in very deepe to the sea? here let vs leave the rest of our  
 talke, and sleepe a little. For although thou, Cnemon,  
 be nothing weary to heare, & stily strive with sleepe, yet  
 I thinke that now you begin to quail, in that I haue  
 continued my talke farre on night. And besides this, my  
 lonne, both age doeth burden me, and the remembrance  
 of my miseries dissolving my minde, doeth drive me to  
 sleepe. Doe so father said Cnemon, not as though I wil-  
 led you to make an end, for that as I thinke, I could not  
 doe, though you would tel it many dayes and nights to-  
 gether, with such singular pleasantness, and excellent  
 suauitie is it seasoned. But me thinketh I heare some  
 noyse & busines about the house, & haue beene troubled a  
 little therefore, but forced my selfe to keepe silence, for  
 great desire I had to heare your tale. I heare it not talke  
 Calasiris, either for that age maketh my eares some-  
 what dull and hard (for age breedeth many infirmities,  
 both in y<sup>e</sup> other partes, but chiefly in the eares) or els for  
 y<sup>e</sup> my mind wholly was occupied about my tale, I thinke,  
 Nausicles y<sup>e</sup> owner of this house is come. But O ye Gods  
 how hath he sped? As I desired (said Nausicles) stepping  
 in suddenly to them. For I knewe well enough good Ca-  
 lasiris, that you were carefull of my busines, & almost  
 trauelled with me in your mind. But I perceiue your  
 good will toward me, by diuers courtesies shewed me,  
 both at other times, & also by this whereof I heare you  
 talking here. But what stranger is this? He is a Gra-  
 cian,

Age beside o-  
 ther discom-  
 modities, ma-  
 keth me hard  
 of hearing.



cian, said Calafiris, you shall heare more of him here after.  
 But tell you as quickly what good lucke you have had  
 that we may reioyce with you. You shall heare to morrow  
 said Nauficles, as now he content to know that I  
 have gotten a better Thisbe: for I have neede to sleepe a  
 little, to abate my griefe which I have gotten, as well  
 by my journey, as other cogitations. This sayd, he toot  
 his way to doe as he said. But Cnemon was muche a-  
 bashed when he harde Thisbes name, and turned all his  
 cogitations to the time past, with much and continuall  
 sorowe tormenting himselfe all the reste of the night,  
 so that Calafiris though he were fast asleepe, perceined  
 it, who sitting by a little, and leaning on his elbowe, as-  
 ked what he lacked, and why he was so disquieted, as if  
 he were almost madde. Have I not good cause (saide  
 Cnemon to him) to be madde, seeing I heare that Thisbe  
 is alive. What is this Thisbe (quoth Calafiris,) or howe  
 do you knowe her, by hearing her name, & are so grieued  
 that she is alive, you shall heare the rest (quoth Cnemon)  
 when I tel you mine estate. But her I saw slaine with  
 these eyes, and with mine owne hands, I buried her in  
 the heardines Iland. Sleepe, saide Calafiris and we shall  
 knowe howe this goeth ere longe. I may not (quoth he)  
 but lie you still and sturre not: for my part I knowe not  
 whither I can live, except I go forth secretly, and make  
 diligent inquiry, how Nauficles is deceived, & howe on-  
 ly with the Egyptians, suche as were deade, revivie a-  
 gaine. Calafiris smiled a little at this, & so fet asleepe.  
 Cnemon went out of the chamber, and restrained him-  
 selfe much, as is like one would do that is in the darke,  
 and in an unacquainted house: but he took all in good  
 parte, for feare of Thisbe, being desirous in haste to ridde  
 him selfe out of this doubt: till at length with much a-  
 doe after he had gone up and downe ofte in one place, as  
 if he hadde bene in dinner, he harde a woman like a  
 nightingale in the spring, dolefully lamenting, and  
 with



Cariclias pit-  
tiful cōplaint  
being separa-  
ted from The-  
ageneas.

with sorrowfull tunes, so that by her mourning (as if  
one had taken him by the hande) he was brought to her  
chamber, and laying his eare to the dore, hearde her yet  
complayning in this sorte. I praye wretche supposed,  
that I had bene deliuered out of the hands of theeues,  
and escaped death, which I alway looked for, and that  
I should after haue lead, though a strang & banisht life,  
with my dearest friende, yet such a one, as in his compa-  
ny, shoulde haue bene most delectable, for there is no  
thing so troublesome and greenous to me, which is not  
tollerable with him. But noise the God who hath had  
charge of our businesse from the beginning, and hath  
granted vs but small pleasure, not yet satisfied, hath  
deceiued vs againe. I thought that I had escaped bon-  
dage, but now I serue againe, and am kept in prison: I  
was in an Island and dark place before, this present state  
is like to it, or rather to say the truth, worse, because he  
who both could and would by comforte abate these sor-  
rowes, is violently separated & taken from me. A denie  
of theeues the day before was mine Inne, & what was  
that habitation, but a very hell, or worse place: yet  
my deere louer being with me, made it easie to be suffer-  
ed. Where he lamented me aloue and shed teares for  
mee, being (as he thought) dead, and bewailed mee as if  
I had bene slaine, now am I depriued of all this: he is  
gone, who was partaker of my calamities, and who  
would haue deuised them, as though it had bene a bur-  
den. And I alone am forsaken, a prisoner, and by many  
waies to be lamented am objected to the arbitrement of  
cruel fortune. And doe reteine my life onely, for that I  
hope my most deere friende is aloue. But O my harte,  
where arte thou? or what fortune haste thou? art thou  
also alas bounde, which haste a free minde, not able to  
abide any seruage, but of loue? wel, doe nothing but save  
thy life, to the intent thou maiest once beholde thy Thif-  
be againe: for so shalt thou call mee, whether thou  
wilt.



lost it or not. Cnemon could abide no longer, after he heard this, to heare the rest, though he yelied by the beginning somewhat else, yet by that he heard in the ende, concluding that it was Thisbe, wanted but little that he swooned not at the gate. But after he had overcome that passion with much ado, for feare least he should be spied of any man (for now the cockes crowe the second time) he ranne backe stumbling, sometime hurting his toes against the selles, sometimes hitting his head against the walles and doze postes. When he came to his lodging after much travell, he fell into the bedde, and all his body trembled and his teeth chattered sore: and he had perhappes bene in extreme perill, if Calasiris, had not perceined it, and comforted him, and brought him to himselfe againe. After he was revivied a little, he asked of him the matter. I am undone quoth he) for that most wicked Thisbe is alive in deed: & there withall he swooned againe: and Calasiris had much ado to call him againe, and comfort him. Surely some God plainly scorned Cnemon, because (as otherwise, for the most part it maketh a jest, or toke of humaine affaires: so now it would not suffer him peaceably without disturbance, to enjoy that which is most pleasant and welcome to him, but that which shortly after would make him very ioyfull, was now turned into sorrowe) either for that it shewed then the nature, and custome of it selfe, or else because the nature of man can not take true ioy as should be. Wherefore Cnemon fledde from that, which he then should most have desired, and supposed that to be fearfull, which was most delectable to him. For the woman that wept was not Thisbe, but Cariclia. For thus it was: after Thyamis came into his enemies hand alive, and was kept prisoner, the Island was set on fire, and the heardemen, who inhabited it, were fledde, Cnemon, and Thermutis, Thyamis shield bearer, in the morning rowled over the lake,

The name of Thisbe troubleth Cnemon sore.

Howe ioy and sorrowe do many times come vpon vs,



## The Ethiopian Historie

lake to spie in what case their captaine was with their  
 enemies: the manner of their iourney was such as is  
 declared before. When were Theagenes, and Caricia,  
 leaue in the Sinne alone; who accompted the prolong-  
 ing of their calamities a singular benefite, that was  
 the first time that euer they were by them selues, and  
 delivered from all that might trouble them. Wherefore  
 they considered of their estate, not forgetting to kisse  
 and embrace each other, so that they forgot all y<sup>e</sup> they had  
 to doe, and stood either in others armes a greate while,  
 as if they had bene made one body; content yet to sa-  
 tisfie them selues with chaste loue, temperating their  
 affection with teares, and cleanly kisses. For Caricia, if  
 at any time she perceiued Theagenes to passe the bounds  
 of seemeliness, & deale with her ouerwantonly, would  
 rebuke him by telling him of his oth: & hee would suffer  
 him selfe to be reformed with little labour, and  
 brought againe to temperatenesse in as much as he was  
 in loue inferior to her, but in pleasure he farre surmount-  
 ed. But at length, though it were long first, they re-  
 membered what they had to doe, and by force were con-  
 strained to content themselves, and then Theagenes be-  
 ganne to speake thus: that we, Caricia, may enioy one  
 another, and attaine vnto that, which we haue prefer-  
 red before all other thinges, and for which we haue sus-  
 tained all our troubles, both we doe wish, and the Gods  
 of Greece graunt. But for as much, as well because  
 al worldly thinges are vnstable, & incline diuerse wayes,  
 and we haue borne much, and hope for many thinges,  
 wee must now haue vs to Chemmis, as wee haue con-  
 cluded with Cnemō, as also because we know not what  
 fortune we shall haue, & we haue (as it seemeth a great  
 and wonderfull deale of ground to passe, before we can  
 come to the land which wee hope for: let vs devise cer-  
 taine tokens, whereby we being one in others sighte,  
 may know our secrets: and if it happen vs to bee se-  
 perated,

Caricia more  
 in loue then  
 Theagenes.

A very wise  
 devise of The-  
 agenes.



perated, we may in absence seeke one another. For  
a watch worde of frendes, which is kept in hope to  
finde, is a great easement of long trauell. Caricia  
prayed his deuise, and they agreed, if they were sepe-  
rated, that Theagenes should write, Pithicus: Caricia Pi-  
thias vpon all famous temples, pictures, monuments,  
and great stones in crosse wayes, whether they were  
gonne the right hand way, or the left: to what citie,  
village, or countie: and lastly, that they should declare  
the very day, & houre. And if they might meete, it should  
be sufficient one to see the other. For they thought no  
time should be able to put out of their minds such loue  
yet for the better assurance, Caricia would shewe her  
fathers ring, which was laid out with her, and Thea-  
genes a scarre in his thigh, that a wild boare gave him.  
It was further concluded betwene them, that in steede  
of wordes, she should beare a taper, and he a branch  
of palme. To confirme this they embraced each other,  
and weapt, pouring out their teares in steede of sacri-  
fices (as I gesse,) and for an oth, they bled many kis-  
ses. After these things were thus ordered, they  
came out of the cave, without touching any of the trea-  
sures which were laid up there. For they counted  
these goodes vn-cleane, which were gotten by robbe-  
ries: but that which they brought with them from Del-  
phic, & that the theues had taken from them, that they  
gathered together, and carried with them: And Caricia  
chaunged her apparell, and put it into a little packe  
with the copie of their bolwe, and her garland, and  
sacred garment: and that it might be more priuite, they  
laide the rest of their worst stuffe vpon it. As for  
her bolwe, and quiner, she gave them to Theagenes to  
beare, which was a passing pleasant burthen to him,  
seeing they were the proper weapons of the God, who  
had the power ouer him. As soone as they came nere  
to the lake, and were about to take boate, they spied a  
bande

The com-  
mon  
dic of a  
watch word.

Theagenes &  
Caricia ac-  
count goodes  
taken by rob-  
bery to be vn-  
cleane & not  
woorth ta-  
king with  
them, so con-  
fident minds  
had they, that  
they would  
not haue it  
because it was  
ill gotten and  
not their  
owne.



## The Ethiopian Historie

band of armed men rowing over to the Island. They, soe abashed at that terrible sight, stood a great while astonished, as though with the greatnesse of their sorow which they conceived of the instablenesse of fortune, which so ragged still against them, they had lost their senses: yet at length when they were ready to arrive, & were comming toward them, Caricia desired to retire backe, and creepe into some corner of the denne, and there hide themselves, and therewithall she ranne her way. But Theagenes caused her to abide, and saide: how long shal wee see the fate that followeth vs everie where? Let vs yelde to fortune, and withstand no longer the violence which is ready to assault vs, for what else shal we gaine, but fruitlesse travell, and banished life, and from time to time, be scorned of the Goddes? Do you not see howe they ioyne the robberies of the pyrates to our banishment, and goe about with great diligence and travell to bring vs into greater daungers by land, then earst we have found by sea? not long ago they made a fray about vs: within a little after, they brought theues vnto vs, ere while they made vs prisoners, then lefte they vs alone, but at liberty, and made vs beleue wee might goe whither wee would, then straight haue they brought vs into the handes of such as shall kill vs, This warre for their disport haue they made against vs, making as it were, a comedie of our affaires. Why then doe not we breake off this tragical poeme of theirs, and yeld vs to those that will kill vs? least perhaps if they meane to make an intollerable end to our tragedy, we be forced to kill our selues. Caricia allowed not all that he said, mary she thought that he iustly accused fortune, but not that it was any point of wisdom, to yelde themselves willingly into their enemies handes, for they were not sure that they would kill them as soone as they had them, neither had they to doe with so gentle and friendly a God, that would make a quicke ende of their

No point of  
wisdom to  
yeld to eni-  
mies straight.



their miseries, but would perhappes referue them to a further bondage. Which thing, then what death should it not be more grieuous? If we giue our selues to the iniuries of barbarous people, we shalbe so vnworthily handled, as I am lothe to gesse. Whiche thinge by all meanes, & as long as we can, let vs a boyde, measure our hope of time to come, with experience of that which is past, howe wee haue bene diuersely preserued at such time as is not credible. After Theagenes had saide, let vs do as you will: she went before and he followed her, as if he had bene tied to her. Yet for all their hast, they came not to the denne before their enemies: but while they looked on them that went before them, they wiste not that with another bande which came into the Iland at an other place, they were compassed, and inclosed. Where withall they were abashed, stood still, & Caricliaranne vnder Theagenes arme, & if she must needs die, she would die in Theagenes handes. One of those, who were landed, went about to shote at them, but after the yonge folkes had looked vpon them, their hartes failled, & their right hands quaked. For the very barbarous harts (as may appeare) do feare the beautiful personages, and a right cruell eye wil bee made gentle with a lowely looke. As soon as they had take them they carried them to the Captaine, greatly desiring to carry the fairest of y<sup>e</sup> spoiles to him at the first: & they brought nothing els, for although they had compassed the Iland with their armour, as with a nette rounde aboute, and had serched it from one parte to an other, yet could they finde nothing, for all that was in the Ilande, was burned in the former skirmishe, sauinge the denne onely which no man knewe. And thus were they brought to the general of y<sup>e</sup> warre: his name was Mitranes, whom Oroondates had made captaine of the watches: This Oroondates was deputie of Egypte in the great things behalfe, who beinge hyed with a great summe of mo-

The propertie  
of beautifull  
personages.



1 DE ETHIOPIAN HISTORIE

Merchaunt  
like, that is to  
say, a craftie  
deuise vsed by  
Nauficles, to  
get Cariclia, in  
steede of This-  
be.

Cariclia saith  
her name is  
Thisbe.

Nauficles re-  
ceiueth of  
Mytranes Ca-  
riclia whom  
he beguileth  
by a flatte-  
ring praise.  
Theagenes &  
Cariclia sepa-  
rated.

ney, by Nauficles, as is aforesaide, to sake Thisbe, came into the Ilande. After Theagenes, and Cariclia were brought almost into their sight, Nauficles by a craftie deuise, merchaunt like stepped forth, and cried with a great voyce, this is that Thisbe, of whom I was robbed by the mischievous heard men, now we do I recouer her againe, Mytranes, by benefite of you, and fauour of the Gods, then he caught Cariclia, and fained himselfe to be very glade, and whispered in Greeke to her priuily in her eare, that none who were by, might heare him, y<sup>e</sup> she should say, her name was Thisbe, if shee desired to escape danger. And this policy took effect, for Cariclia, when shee hearde him speake Greeke, thought that he went about somewhat for her commoditie, and ordered her selfe as he desired: and when Mytranes asked what her name was, shee saide Thisbe. Then he ranne and kissed Mytranes, and commending his fortune, made the barbarous man proude, so that he had not onely atchieued many other warres well, but had brought also this to prosperous ende, he proude of his praise, and thinking by the false name, that it was so in deede. Although him selfe was taken with her beauty, which appeared in her simple apparrell, as if the brightnes of the moone should shine out of a cloude, yet because the inconstancie of his minde, was puer raught with the quicknes of the craft and all time to repent was taken from him. Now she is recouered (quoth he) take her w<sup>th</sup> you seeing she is yours. And when he had said thus, he delivered her to him, still looking backe vpon her, and plainly declaring y<sup>e</sup> it was against his will, and for the money that he had receiued before, that he suffered her to departe. As for this ponge man (pointing to Theagenes) whatsoeuer he be, he shalbe our pray, and goe with vs, and be kepte diligently to be sente to Babylon, because the comelinesse of his body is such, that he may waite at the kinges table. This saide, they roloed over the water, and departinge  
one



one from another, Nauficles hauing Cariclia, came to Chemmis. But Mytranes going to viewe other townes vnder his iurisdiction, without delay sent Theagenes with letters to Oroondates (who was then at Memphis) in this wise indited.

Mytranes the captaine, to Oroondates & lieutenant. Theagenes is  
sent to Oro-  
ondates.  
I haue sent vnto you a young man of Greece too good to serue me, and meete onely to waite in the sight of our God, the great king giuing you leaue to present such an excellent gift to him who is master to vs both, as the Kings Court hitherto neuer saw, neither yet shall hereafter. This was the contents of his letter.

But Calasiris and Cnemion hoping to know that they were ignorant of, came to Nauficles before day, and asked him how hee had spedde. When Nauficles told him all: how they came to the Island and found it desert, and no man therein to meete them: how he had craftilie beguiled Mytranes, and had gottē a certaine maid which was there, in steade of Thisbe: and that he had spedde better in getting of her, then if he had found Thisbe, for there was no small difference betwene them, but as was betwixt God and mā, and that there was no beautie so excellent that might staine hers, and that it was not possible to set forth the same iustly by words, for y he might shewe her before them. When they heard this, they began to surmise the thing as it was in deede, and prayed him instantly to bid her come in straight way: for they knewe that it was not possible by wordes to expresse Cariclias beautie. After shee was brought in, and Nauficles (because shee cast her eyes to the ground, and had mused all her face saue her browes) began to comfort her, and bade her be of good cheare. Shee looked vp a little, and contrary to her expectatiō, she saw and was scene: so that they all thre began to cry out, and howle suddenly, as if there had bene a token geuen them whē they should haue begun: and you might haue

I.ii.

heard



## The Æthiopian Historie

heard often these wordes, O my father, O my daughter Cariclia in deede, & not Cneimons Thisbe, Nausicles, for wondering, had almost forgottē himselfe, and was astonied when he sawe Calasiris embrace Cariclia, and not refraine from teares, and knew not what that sudden acquaintaunce, as if it had bene in a Comedie, ment, untill Calasiris had kissed him, and said thus: The Gods geue you (good man) so much as may content your desire and will, who haue saued my daughter which I neuer looked for, and caused me to beholde the dearest thing that I might possibly see. But O my daughter, where hast thou left Theagenes? she cried out when hee asked her that question, and after she had staid a while, she answered, he that deliuered me to this man, lea-  
deth him away prisoner. Calasiris then besought Nausicles to tel him what he knew of Theagenes, who it was that had taken him, and whether he would car: ie him. Nausicles tolde them all, after he perceiued that these were they of whom the old man had talked so oft, with him, and to finde them, had ledde a wandering life in great sorrow. He said moreover, that they should get little there, but the knowledge of him being poore and needy folkes, for as much as it were a great matter, if Mytrane would bee content to let him goe for a great summe of money. I haue money (said Cariclia softly to Calasiris) promise him as much as you wil, for I haue about me the Jewelles which you know off. Calasiris was glad hereof, but fearing least Nausicles shoulde suspect what Cariclias proffer was, he saide, good Nausicles, a wise man neuer wanteth, but doeth measure his riches by his will, receiuing so much of his betters, as he deemeth worthie to aske. Wherefore tell me onelie where he is that keepeth Theagenes, and Gods gracious liberalitie will not let vs want, but will geue vs so much, as well may content the couetous mind of the Persian, Nausicles smiled at this, and saide: then shall  
you

A wise man is  
neuer poore.

Persians and  
merchants  
are alike co-  
uetous.



came into the Calidonian sea, they were greatly troubled, because they had happened into a sea, which of his owne nature, was very disquiet & troublesome. Cnemon desired him that he would not passe over this, but tel it, if he knewe any reason of the raging of the same in that place. The Ionian sea (quoth he) being restrained of his great breadth, and in a maner brought into straighes, falling into the coast of Crisa, and halting to come into the sea called Aegeum is stopped by Isthmus in Peloponnesus, so perhappes by the prouidence of God is the hill placed there, least by the violence of the water, it should ouerflowe the land on the contrary coast. And so: as much as from hence the water beaten backe (as may be by reason) is restrained of his course, rather about this sea, then in any other part, because that which yet floweth, falleth into that, which nowe by Isthmus was made to returne, so that the water is much troubled & very boysterous, by reason of the continuall concourse of the waues, in all the ebbes and floudes: which opinion of his, after all these who were present praised, and affirmed to bee true. Calasiris told on his tale, saying: After we had passed the sea, and had lost the sight of the Acute Ilandes, we thought that wee discovered a mountaine of Zachynthus, in maner of a darke cloude before our eyes, and therewith the maister badde strike some of the sailes, and when we asked him why he abated them, and went more easily, seeing that the shippe had a very good gale of wind, because (said he) if wee went with full saile about the first watch we shoulde arrive at the Iland, and so were it to be doubted, leasse in the darke, we runne vpon some rockes whercof are there great store, and those very high. It is therefore wisdom to lie all night in the sea, and take the winde in such proportion, as shall serue to bring vs thither to land in the morning. Thus saide the maister, marry we did not so Nauficles, but euen with the rising of the

The Calidonia sea, is very troublesome

J. b.                      sunne,



## 98 The Ethiopian Historie

mobiles  
The  
yare  
amobles

Pleiades vn-  
luckie starres  
to mariners.

sunne, we cast anchoze. The inhabitantes of the same  
land which dwelt aboute the haven, which was not  
farre from the citie, came by heapes to looke vpon vs (as  
if it had bene some strange sight) in great wonder  
(as might seeme) to see the handsomnesse of that greate  
shippe, which was built very faire, according to her  
height, and said that the industry, and excellent worke-  
manship of the Phœnicians, might be knownen by that,  
and that we had wonderfull good lucke, that made so  
god a voiage in the winter, about the time the Pleiades  
were ready to set. All our company, ere the tacklings  
and sayles were in god order, lefte the shippe, and went  
aboute their merchandise, to the citie Zacynthus. But  
I (because I heard by chaunce of the maister, that they  
would winter there) went to seeke me some Inne about  
the shore, eschewing the shippe, for that it was vnmeet  
by reason of the rudenesse of the mariners, & the citie,  
for that it was not conuenient for the sight of the yong  
couple. After I had gone a little way, I sawe an olde  
man which was a fisher, that satte mending his broken  
nettes, before his doore. I came to him, and saide god  
man God saue you, and tell me I pray you, where a man  
may gette lodging? He answered me: it was rent a-  
bout a promontorie hereby: being lette shippe vpon a  
rocks, which they sawe not. I aske not that, quoth I, but  
you shall shew vs great courtesie, if either you your selfe  
wilbe our hoste, or else shewe vs some other Inne. He  
answered, not I, for I was not aborde with them: God  
defende that Tyrrhenus should doe so much amisse, or  
haue such a spite though he bee olde, but it was my  
sonnes default, who knowing nothing of the rocks  
here in the sea, cast their nettes where they should not.  
At length when with much adoe, I perceiued that he  
was somewhat hard of hearing, I spake aloud to him  
and saide: God speede you sy, and I pray you tell vs  
where we may haue an Inne, you are welcome said he  
again,



again, and if it please you abide with me, except you be  
any of those, that seeke for the houses whereth are many  
beddes, and haue some great traine after you. I haue  
(quoth I) but two children, and I am the third my selfe.  
You are a good company (quoth he) you shall finde one  
more of vs, for I haue two sonnes & dwell with me (for  
mine eldest sonnes are married, and keepe houses them  
selues) and the fourth is a nurse for my children, because  
their mother died but a while agoe, wherefore good man  
come on and doubt not, but wee will be gladde of you,  
who are a man who seeme to be some gentleman even  
by your talke. I did so, and shortly after I came with  
Theagenes and Caricia, and Tyrrenus intertained vs  
gladly, and let vs haue the warmer part of the house.  
Crueley we were very wel at the first, and had good lea-  
sure, to conferre whole daies together, and when wee  
should sleepe, Caricia went to bedde with the nurse, in  
one place, by her selfe, and I with Theagenes lay in ano-  
ther. Tyrrenus and his child: on in a parlour also alone  
tooke their rest. Wee did eate at one table all, and  
such thinges as were needefull, wee prouided of our  
owne coste, beside fish which Tyrrenus toke in the sea,  
as hee would sometime fishe alone: sometime wee  
would helpe him at his fisure. For hee had all manner  
of wayes to fishe, and for all seasons, and the place was  
well stoared, and very conuenient to cast nettes: so  
that many would ascribe that gaine which they got by  
their arte, to the benefite of fortune. But there was  
none other remedie, but as the prouerbe is, once vnhap-  
py, and euer vnhappy. Caricias beauty, euen in this so-  
litary place, was not without great trouble: for that mer-  
chant of Tyre, which was denounced victor at Delphi,  
in the games of Apollo, called Pythia, with whom we  
sailed, came to me alone, and was very importunate,  
and gracious vnto me: beseeching me, as if I had bene  
her father, that I would giue her him to wife. He talked  
much,

Calasiris with  
his children  
lodge with  
Tyrrenus.

to be a  
kind of  
a kind of  
a kind of  
a kind of

Once vnhap-  
py, and euer  
vnhappy.  
The merchant  
with whom  
Calasiris say-  
ed, falleth in  
loue with Ca-  
ricia,



That is a com-  
mon practise  
which louers  
vse.

A heape of  
troubles befall  
Calagris.  
Theagenes &  
Cariclia.

much of him selfe, partly by telling of his noble stocke,  
partly by shewing vs of his riches, and that the hulke  
wherein we sailed, was his owne, and that the greater  
parte of the merchandise therein, as golde, precious  
stones of great valewe, and silke was his aboute the  
rest: and he added also his late obtained victorie, as no  
small increase of his honour and name, and a thousand  
things beside these. But I alledged for my selfe, our  
present pouertie, and that I would neuer marry my  
daughter to one that dwelt in a strange countrie, so  
farre fro Egypt. Leau this talke, father (quoth he) for  
I will accompt the maides dowrie worth many ta-  
lentes, and all the riches in the worlde. As for my  
countie I will change it for yours, and will turne my  
purposed volage to Carthage, and go with you whither  
soeuer you will. When I sawe that the Phoenician  
would not giue over his determination, and purpose,  
I determined with faire words to digne off the matter,  
leaste he should attempt any thing forceably against  
vs, and promised that I would fulfill all his desire when  
I came into Egypt. When I had by this meanes paci-  
fied him, God layed one mischiefe vpon another, as the  
prouerbe is. For Tyrhenus not many dayes after,  
when he had caried me into a secreete place, on a crooked  
shore, said thus to me: Calagris, I sweare by Neptune,  
and all other Gods of the Sea, that I haue loued you,  
as if you had bene mine owne brother, and your chil-  
dren as if they had bene mine also. I will tell you a  
thing which is working against you, very grieuous,  
and painfull for you: but such as is not lawfull for  
me to conceale, for that we dwel both in one house, and  
it appertaineth altogether to you to know it. There  
is a wyate which waiteth vpon the hulke of Phoenicia,  
which lyeth secreete vnder the side of this promontorie,  
and sendeth out spies dayly to inquire when this shippe  
will goe forth: wherefore looke to your selfe, and take  
heede



you make me beleene, you canne soudeirly, as it were  
with some deuise be made riche, when you haue paid  
me the ranfome for this your daughter, for you knowe  
that as well merchautes as Persians, labour to gette  
money. I knowe it well, saide Calasiris, & you that haue  
money, but why do you make such haste, and beside that  
you pretermittie no kinde of courtesie towardes vs, you  
also of your owne accorde, approue and allowe the resti-  
tution of my daughter. I shoulde firsst haue requested  
this at your hande. I am pleased (quoth Nauficles) & if  
it please you, come and pray to the Goddes (for I will do  
sacrifice) and craue that you may haue gods to giue me.  
Yest not, neither be of so little faith (quoth Calasiris  
to him) but goe and prepare the sacrifice, and when all  
thinges is readie, we will come. They did so, & within a  
while came one from Nauficles that called them, & bade  
the make hast. They (so) by this time they had concluded  
what to do) wente forth ioyfully. Calasiris, and One-  
mon wente with Nauficles, and the other gesses, for he  
made a publique sacrifice. But Cariclia wente with  
Nauficles daughter, and other women which comfort-  
ed her diuersly, but had much a do to persuaade her to  
goe with them: & I knowe not whether euer she woulde  
haue ben persuaaded, if vnder pretence of the sacrifice,  
she hadde not determined to pray for Theagenes. After  
they came to Mercuries Temple (for Nauficles made his  
sacrifice to him, as the God that had most care of mer-  
chautes, and honoured him more then the rest) and the  
offering was begonne, Calasiris looked a litle vppon the  
entralles, and by the diuerse chaunges of his counte-  
nance, declared the pleasure and paines of that whiche  
was to come. And while the fire yet burned on the  
alter, he thruste in his hande, and made as though he  
pulled out of the fire, that whiche he helde in his hande  
before and saide: this price of Cariclias redemption, the  
Goddes profer thee, Nauficles, by me. And there with he

Mercury the  
God of Mer-  
chautes,

The descripti-  
on of the ring,  
that Calasiris  
gaue Naufi-  
cles to re-  
deeme Cari-  
clia.

I.iii.

declines

this priest might haue bin a  
Zefuit by his practice.



Delivered him a princely ringe & a passinge shewenly  
 thinge: as touching the bope, it was of Quacie, wherewith  
 was set a brighte Amethyst of Aethiopia, as great as a  
 maydens eye, in beauty farre better the those of Iberia  
 or Britaine. For those haue but an ill colour, which shine  
 not at all, but are like to the rose in the mornynge,  
 which after with the heate of the sunne waxe perfecte  
 redde. But the Aethiopian Amethyst, hath a perfecte  
 orient colour, & shineth throughout, and if you turne  
 him aboute, as you holde him, he casteth forth a golden  
 beame, which doth not hurte or dimme the sight but  
 maketh it much better and clearer, and he hath a na-  
 turall vertue, more then the westerne stones: for it hath  
 not his name without effecte, but will not lette him be  
 drunke in deede, that weareth him, but kepeth him so-  
 ber at all feastes: and of this qualite is every Amethyst  
 of India, and Aethiopia. But that stone which Calasiris  
 gaue Nauficles, did passe these farre: for there was a pic-  
 ture grauen in it, representinge certayne beastes: which  
 was donne in this sorte. A boy sitting not upon a very  
 high hill to looke aboute him, kepte sheepe, appointinge  
 his sheepe their severall pastures with his pipe, they se-  
 med to be ruled, and tarry at their feeding, accordingly as  
 he sounded his instrument. A man woulde have saide  
 that they had golden fleeces, not by reason of the work-  
 manship, but for that the Amethyst shynynge with his  
 rednesse vpon their backs, made them shewe so fayre.  
 There were grauen yonge lambes leaping vpp and  
 downe, and some by heapes wente by the rocke, other  
 some dancied rounde aboute the shepherde, so that the  
 towne of the rocke was made a shepherdes disporte.  
 Other skipped in the flame of the Amethyst, as if they  
 had beene in the sunne, who with y tippes of their fete,  
 scraped the stone. Many of the yonger sorte beinge of  
 greater courage, seemed as though they woulde goe out  
 of the compass, but were letted by the workmanship,  
 which



which set a pale of golde in manner of a wall, about  
the rocke and them; and it was a rocke in deede, and not  
a counterfette, for when the workeman had wrought  
the golde about the outer part of the stone, for that  
purpose, hee shewed that very liuely which he desired,  
thinking it to no purpose, to counterfette one stone  
in an other. Such a one was the ring. Naucicles, mo-  
ued with the strangeness of the thing, but more with  
the value thereof: esteeming the ring of more price  
then all the goods he had beside, spake thus: Good Ca-  
lasiris, I did but test: and where I asked somewhat for  
the ransom of your daughter, it was but words: for I  
determined to let you haue her for nothing. But for  
as much as the gifts of the Gods are not to be refused,  
(as you say) I take this stone sent from heauen,  
perswading my selfe that this was sent from the God  
that is most beneficiall to me, according as he is wont,  
and hath geuen this to you through fire, as may yet be  
seen by the flaming thereof. Otherwise I deeme that  
vantage to be best, which without damage of the giuer  
both enrich him that receiveth it. After he had saide  
this, and made an ende of the offering, hee went to  
meate with the rest, placing the women by them selues  
in an inner part of the Temple, and the men in the  
Porche. After they had eaten inough, and the cuppes  
were set on the table, the men called vpon Bacchus  
with an offering, and song the song accustomed to  
be used when men goe aboarde their shippes, and the wo-  
men daunced after a dittie made in the hono: of Ceres.  
But now when the banquet waked somewhat warme,  
and each man after his sort solaced himselfe, Naucicles,  
holding in his hand a glasse of cleare water, sayde: I  
drinke to you in water, good Calasiris, and if it wil please  
you to begin to vs the tale which wee sore desire to  
heare, it shalbe more pleasant to vs then all the cuppes  
on this boorde. For you heare how the women now

The gifts of  
the Gods  
ought not to  
be refused.

What gaine  
is best.



## THE Æthiopian Historie

he at leysure, and having well banqueted them selves,  
 beginne to daunce: but your frauell, if it please you to  
 make report of it to vs, shall shorten wonderfull ye well  
 our feast, and be moze pleasant to vs then any daunce  
 or instrument. The telling whereof, for as much as  
 you haue (as you know deferred diuersly, for that your  
 mischaunces ouerwhelmed you) you can referue to no  
 better time then this, because your daughter, one of  
 your children is well, and your sonne by the Goddes  
 helpe shal be recouered by and by, if you anger me not a-  
 gaine, by diuining it off any longer. Gods blessing on  
 your heart (quoth Cnemon to Nauficles) catching holde  
 of his talke, who for all y you haue bzought to this feast  
 all manner of muscicall instruments, doe sette light by  
 them, and geue the ruder sort leaue to heare them, but  
 you your selfe are desirous to heate secreete affaires, and  
 such as are seasoned with singular mirth, and me thin-  
 keth you well vnderstand the nature of the Goddes,  
 who toyne Mercurie and Bacchus together, and adde  
 pleasantnes of speech to the firenelle of your banquette.  
 Wherefore although I haue for iust cause marvelled at  
 the other sumptuousnesse of the sacrifice, yet I knowe  
 not whether a man may by any meane please Mercurie  
 better then to talke at his feastes, which thing is his  
 badge aboue all other. Calasiris was content, as well  
 doo Cnemon a pleasure, as also for that he would curry  
 fauour with Nauficles, for that which should ensue, hee  
 tolde them all, briefly repeating the principall poyntes  
 of that which he had tolde Cnemon before, and of pur-  
 pose passing ouer with silence that which hee thought  
 was to little purpose for Nauficles to knowe, but that  
 which had not yet beene tolde, and did depende vpon  
 that which went before, he tolde in this sort. After  
 they were aborde in the shippe of Phoenicia, and were  
 gone from Delphi, they sayled as they would wishe at  
 the first, and had very prosperous winde. But whē they  
came



haide what you doe, for as much as this shamefull facte,  
vsuall to them, is enterprised for you, or rather for your  
daughter. The Goddes (quoth I to him) giue you such  
thankes for these tidings, as you deserue. But Tyrre-  
nus, howe vnderstoode you these thinges? By reason  
of my crafte I am acquainted with them (saide he): and  
when I bring them victualles, I haue more of them the  
any man else. Wherefoze when I drew my pottes about  
the fall of yonder hill, the maister pyrate came to mee,  
and asked, whither I heard when the Phoenicians would  
leane their harbour. When I perceiued the subtilenes  
of his talke. In faith Trachynus (quoth I) I can tell you  
no certaintie: but suppose that at the beginning of the  
next spring, they will sayle. Will the maide then saile  
with the (quoth he) which lieth at your house? I cannot  
tell (quoth I.) But why doe you aske that? because (quoth  
he) I loue her in such sort, that I am scant in my wits,  
yet I neuer saide her but once, and I knowe not, whi-  
ther I euer saw so faire a woman befoze: yet I haue ta-  
ken many prisoners, and some of them very beautifull.  
That I might the better cause him to tell mee all his  
counsell priuily, I sayde vnto him: what neede you to  
fight with the Phoenicians, & not rather without bloud  
fetch her out of my house befoze they goe abroade. He  
answered mee, that theues did vse gentlenesse, and  
courtesie to such as they were acquainted with, I leane  
that therefore for your sake leaue my so doing shoulde  
bring you into trouble: in as much as the gueskes which  
you interteined, would be required againe at your hand.  
Also I desire to haue two thinges at once: the riches in  
the shippe, and the marriage of the maide: one whereof  
I must needes lacke, if I attempt this by land, and  
beside it were very dangerous, if any such thing shoulde  
be enterprised so neare the citie, least the rape woulde  
be perceiued, and pursuite made after. When I had  
much commended him for his wilddome, I leaft him  
there,

Theeues paye  
franckly of  
goodes that  
they gette  
lightly.

Theeues vse  
courtesie to  
their ac-  
quaintaunce.



## 17 *The Ethiopian Historie*

there, and am come to tel you of the waits. which these  
past graces haue laid for you, desiring you hartly to  
deuise diligently howe you may saue you, and yours. I  
went from him very heauie after I heard this, and  
thought vpon many thinges, vntill the merchant by  
chance met mee: and falling in talke about these mat-  
ters, gaue me a pety beginning of a wise deuise. For I  
concealing what I liste, of that Tyrrhenus had tolde me.  
opened vnto him onely this: that a man thereaboutes,  
whome he was not able to withstand, went about vio-  
lently to take the maide from me. But I (quoth I) had  
rather marry her to you, both for that knowledge which  
I haue had of you, and also for your wealth: but especi-  
ally for that you promised to dwell with vs in our coun-  
try, if you haue her. Wherefore if you desire to haue  
her, let vs saile hence quickly, before we be preuented,  
and haue had some extremitie shewed vs. He was  
wonderfully gladd when he heard this, and said: fa-  
ther this is well deuised, and therewithall he came and  
kissed me, and asked when I would commaund him to  
depart. Although (quoth I) it be vnseasonable now, yet  
I would haue you to get you into some other port, that  
we may auoid the guiles prepared against vs, and  
there abide for better time. Wherefore (quoth I) if you  
will be ruled by me, at the beginning of the next night  
we would depart. And he, when he had promised so to  
do, went his way. I came home, but told nothing of  
this to Tyrrhenus: marry to my childre I said it was be-  
houefull for vs to goe abroad in the eueing. And al-  
though they marueiled at the soudennesse thereof, & as-  
ked the matter, yet I draue the off, saying, that I would  
tell them afterwarde, and that there was no remedie  
nowe, if we would do well. After we had eaten a  
tender supper, and were gone to bedde, an olde man  
appeared to me in my sleepe, whose bodie was dried up,  
yet he had a dish tied to his girdle, who seemed in his  
youth

Vlisses appea-  
reth to Calas-  
tis, and rebu-  
keth him for  
not doing sa-  
crifice to him.



youth to haue bene a tall man: he had a hatte on his head, and seemed by his countenance, that he had bene a wise, and subtile man: marry he halted a little, as if he had gotten some wound in his thigh: who, after he came neare me, smiled a little with an angrie countenance, and said: You good man, alone of all that haue sailed by Cephalene, and looked vpon my house, and accounted it a great matter to know my renoune, haue had no respect to mee, but haue set so light by mee, that you would not speake to mee, which euerie man doth, for all I dwelt so neere you, but you shall ere long be punished for this, and shall haue like perilles as I had, if I fall into your enemies hand, as well by land as seas. As for the maide that thou carriest with thee, speake to her, and greete her in my wifes name, because she esteemeth more of her virginity, then any thing in this world, wherefore she shall haue a lucky end. I started for feare of this vision. And when Theagenes asked me what I ayed, we had (quoth I) almost forgotten the going of the ship out of the haven, for when I waked, I was sore troubled with thinking thereof. Wherefore gather up your stuffe, and I will call Cariclia, who as soon as I gaue her warning, came. When Tyrrhenus wist of this he arose also, and asked what we meant to doe. What so euer it be (quoth I) that we doe at this time, it is by your aduise: we goe about to escape from them that sturte vs with mischief, and the Gods keepe you in safetie, who hath plaied the right honest man with vs. One good turne I pray doe vs at parting, go ouer into Ithaca, and doe sacrifice for vs to Vlysses, and pray him to appease his wrath toward vs, for that as she hath tolde me to night in my sleape, he is greatly offended, as if he had bene despised and set at naught. He promised he would so doe, and conducted vs to our shippe, and wept wonderfully, and prayed to God that he would graunt vs a prosperous voyage, according to our hearts desire. To be



## The Ethiopian Historie

Many times  
Ieste turned  
to good ear-  
nest as did his  
nowe.

be short, by day wee were in the middest of the sea, but the mariners at the first were greatly against it, yet at length they were perswaded by the merchant of Tyre because he told them that they fledde, certaine pyrates that pursued them, of which he had warning. He ment to tell them this for a tale, and knew not that he saide trueth. But the windes and wether were soe against vs, so that the sea was very rough, and we in a great tempest, very neare to be cast away, yet at length when wee had lost halfe our rudder, and broken the most part of our saile yardes, we arriued in a certaine harbour of Crete. We thought it good therfore to tarry there certaine daies, as well to repayre our shippe, as also to ease our selues. When these thinges were done, it was appointed that wee should saile, the firste monday after the chaunge of the mone, we were caried into the deepe seas, with the Easterly winde, a day and a night, and our maister directed our hulke to the coast of Aphrique. For he saide that if the wind blewe, and wee kept a straight course, we might passe the maine sea, and he made all haste possible to come to the maine lande, or into some haven, for the barke which he saue out of the pype, was a Pyrate. For euer sithence we loosed from the promontorie of Crete, he foloweth vs, and neuer declineth one iotte from our course, but pursueth our ship, as if it wet our vpage with vs: for I haue perceiued this diuers times, when I turned about of purpose our ship from his right course, that hath also turned. When he had said this, some were mooued, and exhorted the rest to make them ready to defence, but some made light thereof. Saying that the shorter shippes might wel ouertake such as are greater, for that they know by more experience the certaintie of their way. While these things were disputed on vpon both parties, it was that time of the day that the husbandman doeth vnyoke his oxen from the plough, and the behement winde began to



to waie caulme, so that within a litle while it was almost downe, & blew softly to no purpose on our sailes, whereby it rather huffed them together, then made any way for our ship. At length it ceased quite, as if at the sunne setting it had appoynted to leaue blowinge, or rather (that I may speake more truly) to do them which followed vs a good turne, for they that were in the barke as longe as we had winde, were farre behinde our ship which was full fraughted, as is good reason, for that our greater sailes receiued more winde. But after the seas were caulme, and we of force constrained to rowe, the barke came vpon vs sooner then a man would thinke, in as much (as I thinke) euery one of them rowed, and so made the light barke whiche was more fitte for that purpose, goe the faster. When they drew somewhat nere one of the men of Zacinthus which came a boorde with vs cried out. This is a pyrates shippe, mates, I know Trachinus barke: all the hulke was moued at these newes: & in a calme weather had it a great tempest euery parte therof was filled with great noyse, lamenting and running vp and downe, some ranne into the nether partes of the shippe: some stode vppon the hatches, and exhorted one an other to fight: some were of opinion, that it was beste to goe into the Cocks boate, and be gonne: vntill (befoze they determined any thing) the present skirmish appeased their adoe, for that euery man must needs by that time meete one in harneis. I & Cariclia hung aboute Theagenes, who desired soze to fight, & could scante make him giue ouer. She said to him that she would not be parted from him by death, but that she would with the same sword, and like wound, abide such happe as he felte. But I, after I perceiued that it was Trachinus, which came on, thought vppon some what whiche mighte doo vs good afterwarde, which in daede tooke effect: for as soone as the pyrates were come, they wente about vs, without casting a  
B.
ny



## The Ethiopian Historie

my hartes at vs, so tryinge, if by any meanes they might take the hulke with out battaile: mary they rowed rounde aboute vs, and woulde suffer the shippe to go no further. So that they were like, as if they had besieged vs, and desired to take our shippe vppon certaine conditions, and sayde: why be you so madde (you unhappy folkes) why attempt you to sturre against such invincible strength, and that which farre surmounteth yours: thereby to purchase your certaine destruction? Yet we vse you frændly, and giue you leaue to take your cocke and saue your liues, if you will. These conditions they propounded. But they, who were in the hulke as long as they were without daunger, and the battle was without bloude, were very stoute, and sayde plainly, that they would not departe. But when one of the pyrates bolder then the reste, stepte a boorde, and with his sworde slewe all them that he mette, and taughte them, that warres were accustomedly made with slaughter, and death. Then the Phænicians repented them of their so dwinge: and falling flatte on their faces, prayed them of mercy, for that they woulde do what they would haue them. They, for all that they were nowe greedy to kill (for the sight of bloude is a greate moving to the minde) yet by commaundements of Trachinus, contrary to all hope, they spared the. Surely their conditions were haynous, & for all the coutherfeited name of peace, it was cruell warre in dæde by reason of the truce which was propounded to them, more intolerable then the battaile it selfe. For straitte commaundement was giuen, that every man shoulde goe out of the shippe with one sute of apparrell onely, and that he shoulde die that brake the same. It seemeth, that men sette more by their liues, then any thing els: for which also, the Phœnicians without all hope of the goods in the shippe, as if they had lost nothinge, but rather made a good market, got out of the ship, euery man desiring

Warres are  
made with  
slaughter and  
bloudshed

The sight of  
bloude maketh  
men eger  
to fight.

Men set more  
by their liues  
then any  
thing else.



string to saue him selfe first. After we also were there  
 ready to obey their decreë, Trachinus taking vp Cari-  
 clia, said vnto her: this warre nothing belongeth to  
 thee, my deare, but hath bene enterprised for thy sake,  
 and I haue folowed you euer since you sayled from Za-  
 cynthus, onely for you haue I aduentured these perilles  
 by sea. Wherefore feare not, but be of good comfort,  
 and knowe that you shal be Ladie of all these with me.  
 Thus he saide. But she (for it is a point of wisdome  
 to haue respect to time, and to turne all to the best) very  
 discretely, being greatly cheared with mine aduice, and  
 what I had tolde her as touching these present un-  
 happes, with a countenance so seemely, as would haue  
 allured any man, said, I giue the Gods thanks, who  
 haue giuen you a heart to deale more gently with vs,  
 then the rest. But if you will haue me to be bolde in  
 deede, and so farry, shewe mee this for a token of your  
 good will: saue this my brother and my father, and com-  
 maund them not out of the shippe also: for if these bee  
 from mee, there is no way to saue me aliue. And when  
 she had said thus, she fell at his knees, and helde hym  
 fast. Trachinus was well pleased with her so holding,  
 and deferred his promise of purpose. At length moued  
 with her teares to compassion, was by her countenance  
 forced to fulfill her wil, after he had taken vp the maid,  
 said thus: I giue this your brother to you with all my  
 heart: for I see he is a young man of stout courage, which  
 may do vs good service. As for the old man, which is  
 but a chargeable burthen without profit, let him tarrie  
 onely for your pleasure. While these things were say-  
 ing and doing, the sunne came out of his course, to  
 his setting, and made that space betwene the day and  
 the night darke: the sea, either changing by reason of  
 the time, or els by the will of fortune, began to waue  
 rough, and a man might heare a great noyse of the  
 windes arising, whose great and valiaunt blastes  
 suddenly

It is wisdome  
 to haue re-  
 spect of time:



## The Ethiopian Historie

A prettie description of a ship in a tempest, in which are none but vnskilfull Mariners.

It is wisdom to foresee.

Suddenly much abashed Pyrates, by reason that they all had left the Barke, and were busie in the Hulke about spoiling of the merchandise therein, and knewe not how to vse the greatnesse of the same. Wherefore every part was ordered of every man vnadvisedly, so that each of them began to practise that which hee had neuer done before: some strooke the sailes on heapes: other intangled the ropes without skill: one ignorant fellowe tooke the rudder in hand: an other as wise as he was in the foreship. The greatest thing that brought vs into peril, was not the tempest, which was not yet very great, but the vnskilfulnesse of the master, who as long as he could see any light of the day, stood to it, but when it was darke gaue over his charge. When therefore they were in daunger of drowning, and almost sunke, some of the Pyrates woulde haue gone into their owne Barke againe, but they held the selues content, being disappointed of their purpose by the force of the tempest: and Trachinus counsell, who perswaded them that they should haue sixe hundred suche little Barkes, if they kept the Hulke and the riches therein whole: and at last he cut off the rope whereby it was tied to the Hulke, saying, that it would bring them into an other tempest: wherefore it was best to worke wisely to be safe afterward, for it was a suspicious matter to arriue in any place with two ships, seeing it must needs come to passe, that inquirie must be made of those that sayled in the one. And he seemed to speake probably, and by doing that one thing, to approve his deuice in two matters. They had but little remedie when the Barke was gone, neither were they out of perill, but tossed with continuall waues without ceasing: so that they lost many partes of their shippe, vntill after that night, about the sunne setting of the next day, they landed by chaunce at a certaine mouth of a hauē of Nilus, called Heracleote in Egypt, against our



our willes, unhappy creatures. Some were gladd thereof but we were very sorrowfull & accounted the benefite of our health that we had of the sea, a great reproche: in as much as it enuied vs a death without al iniurie, and committed vs to lande, which was more sorrowfull then it: in as much as now we were subiect vtterly to the pyrats, that they might do with vs their will, which might easely be gessed by that which those villaines attempted before they came a shore. For by reason that they sayde they would do sacrifice to Neptune, to giue him thanks for their safetie, they brought a land wine of Tyre, and many such things els out of the shippe, and sent some of their mates to the borders adioyning to buy cattle with a greate deale of money, and gaue them charge to pay what soeuer was asked at the firste worde. After so doinge, they straight way returned, and brought with them a whole hearde of swine and shepe, and they whiche carryed behinde, had made the fires, and sleved the beastes appointed for the sacrifice: they wente to their feast, Trachinus toke me a side, so that none might heare, and saide to me: father, I am determined to take thy daughter to wife, and marry her this day, so that I purpose to ioyne this plesante solemnitie with the sacrifice of the Gods. Wherefore least you in the feast (if you hearde not of this before) should be any thinge sad: but that you mighte tell your daughter hereof, and caule her to be of a cheerefull courage, I thought it good to tell you my minde, not for that I neede your consent, for I haue absolute power to do what I list. But because I accompte it more luckie, and seemely also, if the bryde more cheerefully prepare her selfe, being admonished thereof first by her father. I praised his opinion, and made as though I had bene gladd, and gaue thanks to the Gods that they had appoynted my maister to be my daughters husbände. And when I was gonne, I

It is better to die with honour then liue with shame.

O howe liberal pyrates are of other mens goode

Trachinus would marry Carichia out of hande.

It is a good sight at a bride ale, to see the bryde merry



27 *I be Aethiopian Historie*

begonne to thinke on. that which was to come, and came to him againe, and besought him, that that which was nowe begonne, might be doone more solemnely, and that he woulde appoynt the hulke to be the maydes bedchamber, and giue commaundement that no man might go in and trouble her, that she might prouide that which was meete to furnishe, and set forth a bride by leasure. For it were il ordered, if she, which is of a good stocke, and very riche, and (that which is greatest) shalbe Trachinus wife, should not be made so handsome as she might be, although time and place will not giue her leaue to be very trimme. Trachinus was very glad of this, and promised it should be so with all his harte: and therewith he gaue charge, that all such things as they should haue neede of, shoulde be carryed out, and that after none shoulde come neare the shippe. They did as he commaunded them: they brought out tables, cuppes, carpettes, cloathes of Arrace, woorkes of Sydon, and Tyre, and other such things, as were expedient to the furniture of a feast: eche one brought out of the ship things vpon their shoulders, without respect or order, such as diuerse men with great trauell, and thristie vslage had gathered to gether: but now fortune had prepared them to serue their prodigall banquette. But I tooke Theagenes with me, and when we came to Caricia, and founde her weeping, saide, daughter, this is no newes to you: marry I knowe not, whether it be for your olde il fortune, or any newe mishappe. For both (quoth she) but aboue all things, for which I am afraid of, which is the hated good wil of Trachinus, which time as is like, procureth: for such success, as is not looked for, is accustomed to moue men to do il. But Trachinus, and his loue which I hate so much, shall be sorrowfull, which I will preuent with death. And to thinke that I should be druided from you and Theagenes before the ende (if that came to passe) caused me to be thus heauie.

Successe not  
looked for,  
doth make  
men do other  
wile often-  
times then  
elke they  
would do.



you thinke (noth I) in hearte as it is: for Trachinus af-  
ter the sacrifice, meaneth to change the banquette into  
his and your bridall, and made me (as I had bene your  
father) prime thereto, who knew before his unreasona-  
ble love that he bare to you, by communication that I  
had with Tyrhenus and Zeynchus, but I did not tell you  
thereof, least you should have beene discouraged for  
feare of those misshaps, seeing also that we might have  
suyced his moren. But my children, seeing God will  
not let this come to passe, and that we are now in ex-  
treme perill, attempt some wonderfull, and couragi-  
ous enterpryse to withstande this intreating euill,  
whereby we shall live freely ever after, if we have good  
lucke: or els accept it aduantage if we saley, to dye  
chastly, and like men. After they promised to doe  
what I would commaund them, and I had taught  
them what was best to doe: I left them making such  
provision as was requisite, and came to that Pyrate  
which was chiefe next Trachinus (whose name I thinke  
was Pelorus) and said, that I had a thing to tell him for  
his profit. He was ready. And after I had brought  
him where none might heare, I said: give care my  
sonne shortly, for the shortnesse of the time will not  
suffer me to be very long: my daughter is in love with  
thee, as overcome with the better man: marry her su-  
pereth that the Archpyrate maketh this banquette to  
marry her, for he seemed to meane some such thing,  
when he gaue her commandement to decke her selfe  
somewhat finely. Wherefore consider how you may  
winde that, and haue her your selfe. For she saith, she  
will rather die, then marry Trachinus. Then saide he,  
be of good cheere: for in as much as I haue bene as wel  
wounded that way as the mares, I desired to haue some  
occasion & meane proffered to take that matter in hand  
a good while agoe. Wherefore Trachinus shall suffer mee  
to marry her of his owne free wil, so as he shall haue but  
a litle.

The crafty  
deuise of Ca-  
lasis to hin-  
der the marri-  
age of Trachi-  
nus and Ca-  
ricia, whereby all  
the pyrates  
are slaine.



## The Ethiopian Historie

a sorry marriage; by suffering that at my hande, that  
 he hath well deserved. I halsted backe for feare of sus-  
 pition, when I heard him say thus, and comming to my  
 children comforted them, and tolde them how my de-  
 vice took good effect, within a little after was went to  
 supper. When I, when I sawe them well whittled with  
 wine, and wantonly bent, whispered Pelorus in the eare  
 (for I sate next him of purpose) and said, haue you  
 seene how the maide is dresed? he answered me no: but  
 you may (quoth I) now, if you goe priuilie to the ship,  
 for you know Trachinus hath giuen contrary comman-  
 dement, you shall see Diana her selfe sitte there: but  
 so behaue your selfe that you be not ouer bold to beholde  
 her, least you purchase death to you both. He tarried  
 not, but as if he had some very earnest busines, arose, &  
 came priuilie into the Hulke, and when he sawe Carielia  
 weare a crowne of laurell on her head; and gylster in  
 her garment garnished with golde, (for shee had put on  
 the holy apparel which she brought from Delphi, to bee  
 a furniture either to her victorie, or els a beautie to her  
 buriall) & such other things about her, as might besme  
 a marriage well, was set on fire, (as was like he would  
 be) with that sight, in as much as desire and emulation  
 picked him forward, and it was euident by his counte-  
 nance when he returned, that he intended to do some  
 mischieuous thing, for ere he was well set downe, he  
 said: why haue not I the reward due to him that first  
 boarded the enemies shippe? Because, said Trachinus,  
 yet you haue not asked it, neither is that which we haue  
 gotten, deuided. The I will haue quoth he, & maid which  
 is taken prisoner. But when Trachinus had saide, besee-  
 her, take what you will. Pelorus began to say, then doe  
 you disannull and abrogate the lawe of Pyrates, which  
 giueth him which first entreteth the enemies shippe, and  
 hath for all his mates aduentured him selfe to the most  
 dangerous part of the skirmish, leave to chuse what  
 liketh

A lawe of the  
 pyrates.



liketh him best. I breake not good spy, said Trachinus, this, but I leaue to another which willet that place be given to the captaines. For my parte I loue the maide wonderfull well, and meane to take her to my wife. And I say plainly it is reason that I choose before you, and if you do not as the lawe willes you, you shall repent it with a blowe of this pottle. Then said Pelorus to those that were by, you see what is the rewarde of our trauell: shall any of you hereafter be put beside your due. What else might any man see there, Naucicles you might haue compared those men soudainely moued, to the sea: so blind and foolish a quarell betwix them to so great a boile, being with wine and anger almost made starke madde. Some take this mans part, some his, one sorte would haue the honour giuen to the captaine, another said that the lawe and ordinance might not be broken. At length Trachinus bente himselfe to cast a pottle at Pelorus, but he prevented him (so he was provided before) and thrust his dagger to his heart, and there lay he wounded to death. Betwene the reste was a cruell battaille, for as they mette they spared not them selues, some to reuenge the captaine other to defend Pelorus his right, so that they wailed all alike, and fought with battes, stones, pottes and tables. But I wente a great way off, and from the toppe of a little hill looked vpon them out of all danger. Neither was Theagenes & Carichia, free from this warre, in as much as they doing as was agreed vpon, he came with a sword, and turning to one side, behaued himselfe as if he had bene distraught, then when she saw the battaille begonne shotte out of the shippe in such sorte as she neuer missed one, & spared none but Theagenes, she shotte into no one parte of the battaille, but him she hatte, that she first spied, for that she was not faine, but did eadly see her enemies through the eye, so that they knew not what mishappe that was, but some supposed it a plague sent

Another law  
or decree.

The pyrates  
fall together  
by the eares,  
& are all slaine  
with mutuall  
woundes.



# 15 The Ethiopian Historie

Thegader & Pelorus fight hand to hand for Caricia.

sent from Deane, until curie man was slain, & Thea-  
geones only left fighting hand to hand with Pelorus, a  
gout man, & practised in many murtheres. Now could  
Caricia seeing do no more service, she was for that  
she could not helpe him, and afraide leste she should  
lose him, now they two were come to hand blowes: but  
at length Pelorus was not able to stand against him, for  
though that Caricia with her deede, could helpe him no  
more, yet with her worde she comforted him, crying  
out: now my heart playe the man. When was Thea-  
ges farre to god for Pelorus, as though her voice hadde  
made him strong, and holpe, and declared what was the  
reynard of that battaile. For then he plucked up his  
heart, which was sore wounded before, and leapt neare  
Pelorus, and with his sword stroke a full blowe at his  
head, but missed thereof, for that he avoided the blowe a  
little, but he cutte his arme from his shoulder: & there-  
with he fledde, & Theages pursued him, what followed  
I cannot tell but that he returned againe, and I sawe  
him not, for that I tarried on the hill, and durst not be  
ouer bold to walke in the night in a place so full of eni-  
mies, but Caricia espied him wel enough, for I perceined  
when it was day, that he lay like a dead man, and she  
sate by him, and wept, and declared that she would  
kill her selfe, but she held her hand for a little hope that  
she had of his life. But I unhappy man, could not speake  
to them, nor know the truth, nor comfort their calamiti-  
tie before that as great misshapen by land, as these  
were by sea, happened to be without any delay. For  
as soon as I saw the day appeare, and was continuing  
downe the hill, I spied a company of theues of Egypte,  
runne from a mountaine which stretcheth that way  
by seaming, and by this time had taken a yong couple,  
and within a while after had carried them away, and  
whatsoeuer else they coulde out of the shippe. I spake  
to no purpose a farre off, and bewailed my fortune, and  
theirs

These theues  
were Thya-  
mis his bande



theirs in vaine, for that I could not defend them, neither thought I it best to come among them, for that I would reserve my selfe, in hope to help them afterward. So I tarried behinde for that by reason of mine age I was not so well able as the theues to runne downe the steepe, and comber some places, but nowe have I vnto your helpe Naucicles, and the favour of the Goddes in recovery of my daughter, though I did nothing thereto else but weepe and lament abundantly. And then he wept him selfe, and they also who were present: to be short the banquet was turned into such weeping, as was mingled with a kinde of pleasure (for wine in a manner maketh men ready to teares) so long, till Naucicles comforted Calasiris, & said: father, hereafter be merry, and of good cheere, for that you have recovered your daughter, and after one night onely you shall see your sonne also. For in the morning we shall talke with Mytranes, and doe all that we can to ransom good Theagenes. I would with all my hart, saide Calasiris. But now it is time to make an end of our banquet. Let vs remember God, & consigne to our offering a thanksgiving for her deliuerie. After this, the offering was carryed about, and so the banquet ended. Calasiris looked for Carichia, and when he found her not among the company that went out, at the last, with much ado, by the telling of a woman, he saw her holding the face of the image, and either for the length of her prayers, or greatnesse of her sorrowe, she was fallen into a sounde sleepe. So that he wept a little, and prayed the God humbly to graunt her better successe, and so softly he awakened her and brought her into a chamber, soe affanied be like that sleepe at milwares had so ouercome her. Thus she layd to sleepe in a place, where onely women dwelt with Naucicles daughter, for the most part waking, thought vpon her cares, and that which after was like to ensue.

The first booke declareth how they were handled afterward the beginning & processe wherof, orderly followeth, vntill the beginning of Calasiris tale al most in the end of the second booke. Wine maketh men apt to weepe.

The



**The sixth booke.**

**The contentes.**

The sixth booke containeth the marriage of Cnemon, to Nausiclia, Nausicles daughter, and the voyage of Calasiris and Cariclia to seeke Theagenes at Bessa: where they heare of an olde woman, that the inhabitantes thereof had slaine Mitranes, and reserued Thyamis and Theagenes, and were gone with them to Memphis to helpe Thyamis to recouer againe his priesthood. The same olde woman that tolde them this tale was a witch, and shewed before them parte of her cunning, by raysing againe her owne sonne: and after in their sight, receiued such ende, as all her former life had deserued.



When Calasiris and Cnemon, had taken their ease, and slept in the mens chamber, and the rest of the night was passed more slowly then they desired, yet sooner then they thought, because the greatest part therof was consumed in the banquet, and long tale of which they could not be wearie, it was so pleasant, not looking for day, they came to Nausicles, and besought him, that he would tell them out of hand, where he thought Theagenes was, and bring them thither. He was content, and they went together, Cariclia besought them much that she might goe with them, but she was forced to tarry behinde, because Nausicles told her, they neither would goe farre, and that they would shortly returne againe and bring Theagenes also. Thus they left her wauering betwene sorrowe for their departing, and ioy for hope of that she desired. They were no sooner out of the village, and past the bankes of Nylus, but



but they saw a Crocodile, which crept from the right side to the other, and dived under the water, as fast as it could. The other were nothing moved with the sight because it was ordinary, saying that Calasiris prophesied, that it signified howe they should have some let in their journey: but Cnemón was wonderfully afraid of that sight, although he sawe not perfectly, but a glimpsing thereof, so that he wanted but little, but that he would have runne backe. Therewith spake Calasiris after he sawe Naucicles laugh, and chide Cnemón, I thought that you had bene vniuersally afraid by night, for the noise and darkenes thereof, but you are over-hardy even by day as many appeare, that are not afraid of names alone, but of such things also as are common, and euery man knoweth, and are not to be regarded. What Gods name, or heavenly creature is it, that this good man cannot abide, saide Naucicles? If it were a God, or any heavenly creature, saide Calasiris, then had I nothing to say, but is an humane name, and that which is moze to be merueilled at, not any mans which hath bene famous for his renowned deedes, but a womanis; and she dead (as he saith) if a man may be bolde to speake it. For yesternight when you brought me home Caricia safe from the hearmen: he hearing this name that I talke of, I know not why, nor wherefore, woulde not suffer me to sleepe any whitte, being ready still to die for feare, so that I had much to doe to call him againe, and if I thought that I should not greeue him, nor make him afraide, I woulde name it now also, that you might laugh the moze, and therewithall he named Thisbe. When Naucicles heard this, hee laughed no moze, but was very sadde, and stode in a studie a greate while, musing in his mind, what Cnemón had to doe with Thisbe, or how she harmed him in any sorte. Then beganne Cnemón to laugh wonderfully for ioy and saide: you see good Calasiris, of what force this name is,

Calasiris fore-  
sheweth an  
impediment  
in the iourney  
by the cree-  
ping of a Cro-  
codile.

and



and that it doth not onely abash and feare me, but our  
 good frende Nausicles also: for it hath brought him to a  
 wonderfull change of his chere. As for me now I laugh  
 because I know she is not alive, but lusty Nausicles  
 laughed other men to scorn not long agoe. Make an  
 end, Cnemon, said Nausicles, for you have taken reueing  
 ynough of me now. What I pray you tell me by the Gods  
 of hospitalitie, of friendship, and by the myrth and chere  
 which with especiall good will (in mine opinion) you  
 haue had in mine house. What meane you by Thisbe's  
 name, whether you knowe where she is now, or  
 doe it to feare me, or else haue deuised it as a iest against  
 me. Then spake Calasiris, now we it behoueth you to tell  
 vs of your fortune. Cnemon, which for at that you often  
 times promised to communicate with vs, you haue by  
 diuerse shifts driven off. But now you may doe it very  
 well, both to pleasure Nausicles, and also to take away  
 with your talke the wearinesse of our iourney. Cnemon  
 did so, and tolde them all briefly, which he before had  
 tolde to Theagenes and Caricia, that he was borne in  
 Athens, and Aristippus was his fathers name, and De-  
 meneta was his mother in lawe. He tolde them also of  
 the wicked loue which Demeneta bare to him, and how  
 that when she coulde not come to her purpose, she a-  
 waited him with crafty sleights by meanes of Thisbe,  
 who was suborned by her so to doe. I added the manner,  
 also, and then that he was banished his countrie by the  
 people, so punishing him, as if he had bene a parricide,  
 and that Charias first one of his companions tolde him  
 lying in Egina, that Demeneta was deade, and the man-  
 ner of her death, being also beguiled by Thisbe her selfe.  
 After this, that Anticles told him, howe his father was  
 brought into misery, by confiscation of his goodes, for  
 that Demenetas kinsfolkes gathered themselves toge-  
 ther to condemne him, and brought the people in suspec-  
 tion that he had done that murder. Then how Thisbe  
 fledde

Aristippus  
 vndone by  
 meanes of his  
 second wife,



Shode from Athens with a lover of hers, which was a  
 merchant of Naucratis. Last of all he rehearsed, how that Naucratis a  
city in Egypt.  
 he with Anticles sailed into Egypt to seek Thisbe,  
 that if by happe they could find her, they would bring  
 her back to Athens, & deliuer his father from that slau-  
 der, and take reuenge of her, and after he had fallen into  
 diuers misshippes by the way, at length he was taken  
 by pyrates, then after he had escaped by a meane, he ar-  
 riued againe in Egypt, and was taken of the heardmen,  
 and there fell acquainted with Theagenes and Catichia.  
 And thereto he added Thisbes death, and other thinges  
 in order, until he came to that which Calista and Nau-  
 sicles knewe well enough. This tale ended, Nausicles  
 had like hundreded thoughtes in his mind sometime thin-  
 king to tell them of Thisbe and him selfe, and yet deter-  
 mining to deferre it a while. At last with much adoe  
 he held his tongue, partly so, that he thought it best to  
 to departe also for that another chance staled him.  
 For after they had gone about seven miles and a half, &  
 were almost at the towne where Myranes dwelled,  
 they mette one whom Nausicles knewe well, and asked  
 him whither he went so fast. Do you aske (quoth he)  
 whither I goe, Nausicles? as though you knewe not what  
 I haue to doe at this time? all that I doe tendeth to one  
 end, to do the commandements of Isias of Chemmis. For  
 her I till my land, for her I seeke and provide al thinges,  
 for her I wake night and day, refusing nothing (al-  
 though thereby I gaine nothing but griefe and sorowe  
 for my paines) that the same Isias commandeth me: and  
 I in hast to carrie this birde Phœnicopterus, which  
 doth about Nilus, as my deare mistresse hath bidden  
 me. O how easie a louer you haue gotten said Nausicles,  
 and how light be her commandements, in that she  
 hadde you get her a Phœnicopterus and not rather a  
 Phoenix it selfe, which birde commeth to vs enen from  
 the Ethiopians, & men of Inde. So he (quoth he) againe ma-  
 keth

Phœnicopte-  
 rus, a birde.  
 Nausicles  
 freend had a  
 gentle louer.  
 Whence the  
 Phoenix com-  
 meth.



methought a part of me and my trauelles: but tell me now  
 together and where about you goe: When they had  
 tolde him, to Myrrans. For looke you labour (quoth he)  
 for Myrrans is not here now, but this night with his  
 armie, is gone against heardemen the inhabitants of  
 Bassa. For they with their captaine Thyamis, haue ta-  
 ken a waye kept a young man, which he sent to Mero-  
 phis to be carried to the  
 greathing for a present. When he had said thus, he  
 went his way, saying I must in hast to Isis, whoe  
 even now perchappes with her angrie eyes looketh about  
 for me, least this long tarrying, be any impediment to  
 me in my loue for she is too politike to accuse and finde  
 fault with me without cause. When they heard this,  
 they were amazed, and stode still a great while without  
 saying any word, for that they were disappointed con-  
 trary to their expectation. At length Naucles com-  
 forted and cheered them, saying that they ought not, for  
 being a little disappointed, which shall not be long to  
 despaire of all that they haue in hand. But now it is best  
 to returne to Chemmis, and there to consult of the mat-  
 ter, and goe to seeke Theagenes with better provision,  
 whether he be with the heardemen or else where soeuer,  
 and to haue good resort to finde him euery where. For  
 wee may not thinke this is done without the provi-  
 dence of God, that we mette with one of our acquaint-  
 tance, who by that he tolde us, hath led us as it were  
 by the hande thither, where we may seeke Theagenes,  
 and hath taught us the way to the place where the  
 heardemen dwel, as to a certaine place of speede. When  
 he had said this he easily perswaded them, for as I thinke  
 they gathered a further hope by that which was tolde  
 them. And Enemon also by him selfe comforted Ca-  
 laris, and badde him be of good cheare, for that Thyamis  
 would vse Theagenes well. So it pleased them to re-  
 turne: when they were come home, they found Caricia in  
 the



the duke looking for them in every coaste, who seeinge  
not Theagenes with them, toke vp a pitifull crie, & said:  
are you come home alone as ye went hence father?  
Without doubt (as I haue guessed) Theagenes is dead.  
Wherefore I pray you by all the Gods, if you haue any  
thinge to say tell me, and encrease not my sorowes with  
prolonginge the rehearsal thereof. Surely it is a point  
of courtesie, to tell a mishap quickly, as that which cau-  
seth the mind to be ready to resist the greatnesse of the  
euill, and soone maketh it weary of the griefe. When  
thereupon with much ado, breaking off her sorow, said:  
for shame Cariclia what fashion is this? you are alwayes  
ready in a manner to iudge the worst, but that falsely  
in which poynte you do well. For Theagenes is, and by  
grace of the Gods shall be well: and therewith he told  
her briefly how, and with whom. To that said, Gala-  
tris, it seemeth by this that you haue said, Cnemon,  
you were neuer in love; for then woulde you knowe for  
certaintie that things wherein is no daunger at al, are  
fearefull to louers, and they trust nothing but their  
owne eyes in that which they best like, and woulde fast-  
nest haue, the absence of which breedeth feare and heu-  
ninesse in the hart, that be entangled with such desire.  
Another cause is that either moste deere to other haue  
persuaded them selues, that they will neuer be parted,  
except some great impediment procure the contrary  
on. Wherefore Cnemon we pardon Cariclia, she is not  
perfectly in deede, and let vs goe in and consulte of that  
we haue to do. This said, he toke Cariclia by the hand,  
and with a certaine fatherly obseruaunce, he broughte  
her into the house. Naucicles willinge to refresh them  
after their cares, and also goinge aboute some other  
thing, ordeined a more sumptuous banquettes then he  
was wonte to do, & placed them alone with his daugh-  
ter, decking her in more braue and costly sorte then be-  
fore. And after they were well sufficed with the feastes

It is a poynt  
of courtesie to  
tell a mis-  
chaunce  
quickly.

Louers truste  
nothing but  
their owne  
eyes.



**Nausicles O-**  
ration ten-  
ding to this  
end, to haue  
Cnemon mar-  
ric his daugh-  
ter.

as he thought, he spake thus to them: my guesse (the  
Gods are witnesses of that I say) your presence is very  
acceptable to me, if you would liue here alwayes, and  
take all that is mine (though I esteeme it neuer so wel)  
for your owne. And for as much as I accompte you no  
straungers, but as my louers and true frendes,  
hence forwarde it shall be no burthen that I bestowe  
vpon you: and also I will be ready as long as I tarry  
with you, to craue of my frends to do for you, what so  
euer they can in all matters. But you your selues know,  
that my trade of life standeth by merchandise, and this  
I vse and practise as if it were a frame. Nowe therefore  
seeing that the easterly windes blowe very countroli-  
ously, so that they make the sea easie to be sailed, and  
promise good speede to merchautes, and my businesse do  
call me as it were a trumpet into Greece, you shall do  
very well if you tell me your minde, that I may order  
my businesse to such ende as I may pleasure you. After  
this Calasiris pausing a while, saide: Nausicles, God send  
you a good voyage, and Mercurie who giveth the gaine,  
and Neptune giving quiet passage, beare you company,  
and be your guides, and make every haue a good har-  
bour to you, and every citie easie for you to trade in, and  
desirous of merchautes, because you haue entertained  
vs so frendly while we haue bene with you, and nowe  
we mind to departe, doe suffer vs to goe so gently, obser-  
uing in every poynte the lawes of hospitalitie, and  
friendshippe. As for vs although it grieue vs greatly  
to departe from you and your house, whiche you haue  
caused vs to take for our owne, yet wee must needs go  
seeke those whom we holde most deere, and this is Cari-  
clias determination and mine. Marry what Cnemon is  
minded to do, and whether he will tranell with vs to do  
vs plasure, or hath appointed to do any thinge else let  
him say him selfe. Cnemon was willinge to answere  
this, and as he was aboute to speake, he sighed soze, and  
the



the teares which trickled suddenly downe his cheekes,  
stopped his tongue, until at length coming to him selfe  
againe, he said with a sorrowfull voice, oh humane  
estate most unstable, and full of all manner of changes  
what store of mishaps hast thou shewed as well in mee,  
as many other. Thou hast depriued me of my kindred  
and fathers house, thou hast banished me from my coun-  
trei, and native Citie, which I account most deare,  
thou hast brought me into Aegypt, and (that I leaue to  
speake of many mishaps by the way) hast brought me  
into the handes of the thieues called heardmen, and  
there shewest mee a little hope of good fortune, by ac-  
quainting mee with men, who though they were in  
miserie, yet were they Greekes, with whom I thought  
to line all the rest of my life. But thou seemest to take  
this from me againe: whether shall I turne my selfe for  
what shall I doe? Shall I leave Cariclia who hath not yet  
found Theagenes? that is intollerable and may not be  
done: Shall I goe with her to seeke him? if we were sure  
to finde him, it were welldone to take paines in hope of  
a happy end, but if that which is to come be uncertaine,  
and we hap to fall into greater sorrow, no man can tell  
where my travell shall end. But what if I craue par-  
don of you and the Gods of friendship, and now at  
length make mention of returning into my Countrey  
and familie? Seeing that Nausicles, in so good time (by  
the providence of the Gods as I thinke) saith that hee  
will saile into Greece, least if my father die in mine ab-  
sence, our house be left without an heire. For though I  
shall line in penurie, yet that there should be some left  
of our stock by me, is a thing very honest, and for it selfe  
to be desired. But oh Cariclia I would be excused to you  
especially, and I craue pardon at your hand, and praie  
you to shewe me thus much fauour, let me goe with  
you to Bessa, and I will desire Nausicles to tarry for mee  
a little while, although he make great hast. And if I de-

No estate is  
stable in this  
world.

To what end  
paines should  
be taken.

To leaue issue  
to succede, is  
a thing speci-  
ally to be de-  
sired.



liker you there to Theagenes; let me be costed one that  
 hath wel kept that he deliuered to me. Whereby I may  
 haue better hope also to speede well afterward; seeing  
 we parted so wel: but if we faile of him there, (which  
 God forbid) lay no fault in me, for that I leaue you  
 not alone, but with Calafiris your good father, who also  
 will see to you very wel. Caricia perceiued by many  
 signes, that Cnemon was in loue with Nauficles  
 daughter (for a louers eye is very quicke to espie an  
 other who is like affected) and that also Nauficles went  
 about, (by that which he spake) to make a marriage,  
 entred Cnemon diuersly, iudging him also to be no  
 meete companion for their companie, and would breede  
 suspicion also, made him answer: do as it please  
 you, and I giue you heartie thanks for that you haue  
 done to be already, and confesse my selfe to be in your  
 debt. As for the time to come, it is not needfull that  
 you should haue any care of our busines, nor be in dan-  
 ger in other mens matters against your will. But  
 God sende you well to recouer your Countrey, Citie,  
 and house, and make not light of Nauficles, nor of the  
 proffer he maketh. As for me and Calafiris, we will con-  
 tend so long with all that which shal happen to vs, until  
 we shal find an end of our travell, and although no man  
 beare us fellowshippe, yet I trust the Gods will be our  
 companions. With this spake Nauficles; The Gods  
 send Caricia her hearts desire, and beare her company  
 as she hath prayed, and graunt that she may recouer  
 her kinsfolkes, in as much as she is of so noble courage  
 and excellent wisdom: and to you, Cnemon, bee no  
 longer sorrowful for that you cannot carry Thisbe with  
 you to Athens, for that you haue me, who haue carried  
 her from thence so craftilie, for I am that merchant of  
 Naucratis, Thisbes louer: and if you will be ruled by  
 mine aduice, you shall gaine a great summe of money,  
 and recouer your Countrey and house very wel by my  
 conduct,

si oia sic vi  
 didi nio dafi  
 .thiof

One louer  
 can soone es-  
 pie an other  
 that is like  
 affected.

hancu uol  
 bluo. n. conia  
 .modu. ed

Thisbe was  
 carried from  
 Athens by  
 Nauficles.



conduct, and if you list to take a wife, you shall have my daughter Nausiclia, and a great dowrie with her, and I will thinke, that she hath so much, as she may looke for at your hande, because I knowe of what kindred and house you be come. Cnemon made no staye at this, but tooke that which before he desired, and was now proffered contrary to his expectation, and saide: al that you promise me, I accepte with all my harte. And there, withall he gaue him his hande, and Nausicles affianced, and deliuered his daughter to him: and commaunding, the song vniually song at marriages to be sung, began to daunce first him selfe, for making so loud a noise a marriage of that prepared banquet. All the reste, celebrated the marriage with dauncing, and singing, so that all the house was lighted with such candles as are used at weddinges. But Cariclia, departing from the reste, wente into her chamber, and bolting the doore, because that none should trouble her, untied, and caste abroad her haire, as if she had bene in a rage, and cutting her apparrell, saide: well, let vs also daunce in the honour of the God, who hath care ouer vs in such soyle, as our estate requireth: lette vs singe teares vnto him, and daunce with lamentations: let the darkenesse resounde, and the obscure night (nowe this candle is out) be iudge of that I meane to doe: what a house hath it made for our sake? what a marriage bedde hath it prepared for vs? The God that hath charge of me, hath me now alone, and without my husband. Alas wretch that I am, I meane him, that by name onely is my husbande. Cnemon daunceth and is married: Theagenes is abroad: and perhappes a prisoner, and in holde, and if he be alive, fortune is somewhat gentle: Nausiclia hath a husbande, and is separated from me, who vntill this night laste past, lay with me, onely Cariclia is alone, and forsaken of all. I am not for all this offended with her fortune (O ye Gods, and heauenly powers)

Cnemon married Nausiclia, Nausicles daughter.

The sorrowe that Cariclia was in, at Cnemon his marriage, with a plaine prooffe of her excellent good nature.



but pray that they may haue their hartes desire: but as  
our fortune, that ye be not so fauourable vnto vs, as to  
them: you haue drawn our acte of such a length, as it  
nowe passeth all scenes. But why do I complaine of the  
miseries which God send vs: let the reste also be fully  
filled vntill they be pleased. But Theagenes, care  
only pleasant to me, if thou be dead, and I heare thereof  
(which God graunt I neuer do) I will defer no time to  
be to thee, for this time I offer these funerals to thee (&  
therewithall she pulled off her haire, & laid it on her bed)  
& poured out these libations out of the eyes which thou lo-  
west so deere (e then she moisted her bed with her tear-  
res). But if thou be wel (as thou of good right oughtest  
to be) come & sleepe in me: appearing to me in thy shape:  
yet spare me, spare me, thus owne maid, I say, & vse me  
not after the guise of married folkes, and haue not to doe  
with me no not in my sleepe: behold I embrace thee, and  
thinke that thou arte here and lokest vpon me. and as  
she had spoken thus, she caste her selfe grouelinge on  
her hedde, and soze sighing, and pitifully mourninge  
she clasped her armes harde together, vntill a certaine  
amazednesse, and dazeling, cast as it were a mist before  
the vnderstanding parts of the minde, and brought her  
asleepe, and helde her till it was light day. Wherefore  
Calasiris maruelled, & he saw her not as he was wonte  
to do, in searchinge for her, came to her chamber, where  
knocking somewhat harde, and callinge aloud, Cari-  
clia, waked her at lengthe. Shee was abashed at that  
soudaine call, and came as she was attyred, and vnbol-  
ted the doore to let in the olde manne. When seeinge her  
haire disordered, and her garmentes cutte before her  
brest with her eyes full of water, vnderstande the cause:  
and when he had broughte her to her hedde againe, and  
had caused her to attyre her selfe, & caste a cloke vpon her  
he saide for shame, Cariclia, what aray is this? why do  
you here your selfe so soze without ceasing? why yeelde  
you



you to all chaunces without reason? Surely now we I know you not, whome till now I euer knewe to bee of excellent courage, and very modest. Will not you leaue off from this wonderful madnesse? Will you not thinke that you are bozne mortall: that is to say, an vnsteadie thing, bending for euery light occasion sundrie wayes? What it is to be mortall. Haue pittie on vs, my daughter, I say, haue pittie, if not for your owne sake, yet for Theagenes cause, who desireth to liue with none but you, & accounteth it aduantage that you are alieue. Cariclia blushed when she heard him speake thus: and after she had held her peace a great while, and Calasiris desired her to giue him some answer: she said, father, you haue good cause to chide, but perhaps I deserue pardon, for neither any common, or strange desire hath forced me, unhappy creature, to do this, but pure and chaste loue that I beare to a man (although he neuer touched me) & that is Theagenes, who maketh me thus sad, because he is not here with mee, and I am the more afraid also, for that I cannot knowe whether he be alieue or not. As touching this matter, said Calasiris, bee of good cheare, and thinke that he is alieue, and one whom the Goddes haue appointed to liue with you: if we must giue any credite to that which the Oracle hath foreshewed vs. We must also beleue him, who tolde vs yesterday that Thyamis tooke him prisoner, as he was carried toward Memphis, and if he be taken, without doubt he is wel, for as much as there hath bene acquaintance and familiaritie betwixt them before. Wherefore we ought not to stay, but goe to Bessa and seeke, you for Theagenes, and I for my sonne, for you haue heard ere now that Thyamis is my sonne. Thyamis was Calasiris sonne. Then was Cariclia in great thought, and said, if Thyamis be your sonne in dede, then are we in worse case then euer we were. Calasiris marvelled hereat, and asked her why. You know (quoth she) how I became prisoner to the hearmen, where the unhappy beautie with

L.iii. which



## The *Aethiopian* Historie

which I am indured, forced Thyamis to loue me: and it is to be feared least if he finde vs, as we make inquirie and see me, rememb'ring that I am shee who dallied and draue off with diuers deceitfull promises, the marriage which he meant to make with me, that he will take me, and by force compell me to finish the same. God defend said Calasiris, that the vehemencie of his lust should bee such, that the same should disdain his fathers countenance, and not repress his licentious desire, if any such moue him. But for all that, why can not you inuent some deuice to delude that which you stand so in doubt off? for you are very diligent, & crafty also to make shifts and delays against them that seeke to haue you. Cariclia was somewhat merry with these words, and answered, whether you speake this in earnest or in iest, let it passe for this time. But I will tell you the way that Theagenes and I deuised, but fortune would not let vs put it in practise because it was very good. For when necessitie forced vs to leaue the Ilande of the heardmen, it pleased vs to change our apparrell, & wander about in the villages and good towne, ragged, lyke beggers. Wherefore if it please you, let vs counterfette this habite, and play the beggers, so shall we not bee so much in danger of those who would our harme. For in such a case by pouertie we shall be more safe: for commonly it is rather pittied then enuied, and thus shall we get our dayly sustenance more easilie. For all things are more dearly sold to strangers which haue neede to buy, and know not the manner of the countrey, but will be freely geuen to such as begge. Calasiris praised her deuice, and made hast to be gone: therefore the next day after they came to Nauicles and Cnemon, and told them when they were determined to depart, they set forward (but tooke no horse with them, though one were proffered them) nor suffered any man to beare the company, save that Nauicles and Cnemon, and the rest of the

The commodities of beggerie.

Pouertie is rather pittied then enuied.

Strangers buy deere lie.



the house brought them on their way. Naufelias also went with them, craning so much of her father, so that the love she bare to Cariclia, was more then her late marriage permitted. And when they had accompanied them almost three quarters of a mile, each one according to their kinde, took their last leave and farewell, and shoke hands and after they had shed a great many of teares, and prayed that the parting might be lucky to them, and Cnemion craved pardon, so that hee went not with them, by reason of his newe marriage, and had told them that if he coulde gette occasion he would followe them, they left either other, and these wente to Chemmis, but Calasiris & Cariclia, turned themselves into beggers habite, and put on such ill favoured clothes as they had provided befoze for that purpose.

This done, Cariclia desolued her face with durte, and soote, and tied a part of her fascia that was soule about her head, suffering it to hang illfavouredly over her eyes in steede of a bonnetgrace: shee had mozeouer a scrip under her arme, as though shee would put peeces of bread and broken meate therein, but in deede to carry the holy besture which shee brought from Delphi, her crowne, and the rest of their remembrances which her mother laide forth with her, Calasiris carried Cariclias quiver wrapped in a torne and naughty peece of leather, the This beggery  
wring ende downeward on his shoulders, as if it had is no better  
bene some other thing, and bled her bowe (which as described by  
sone as it was bent stode very weighty) for a staffe Heliodorus  
leaning very heavily thereon: and if happily they mette then counter-  
any man of purpose he would make his backe more cro- fered of some  
ked then his age required, and be lame of one legge, and gers.  
sometime be ledde of Cariclia by the hand. When they  
could play this part well, and had litted one at another,  
and besought the God that had their affaires in charge,  
that he would be content with that which was past, and  
suffer their euill luck to proceede no further, they went



## 38 The Ethiopian Historie

Feare maketh  
men iudge  
the worste.

A greete bat-  
tell aboute  
Theagenes to  
receiue him  
from Mytra-  
nes.

to Bessa, where hoping to find Theagenes and Thyamis, they failed of their purpose: for coming neere to Bessa about the sunnesetting, they beheld a great slaughter of men lately made, of whom the most were Persians, which might easily be known by their armour, and a few of those that dwelled there also: so that they might coniecture that there had bene a battaile but they knew not what the parties were that had foughten it: untill at length by ranging about the dead bodies, and looking if perhaps any of their friends were there slaine: (for heartes which be in feare, and carefull for that they love best oftentimes doe haue the worst.) At last they sawe an old woman which lay vpon a deade body of one of those countrie men, and wailed wonderfully. They determined therefore if they might, to inquire somewhat of her: and so coming to her, at the first went aboute to comfort her, and appease her great sorrowe. Which when she accepted, they asked for whom she lamented, and what battaile had bene there: Calasiris talking to her in the Aegyptian tongue, she tolde them al in felwe wordes, that she sorrowed for her sonne, and came of purpose to those deade bodies, that some armed man might runne on her, and kill her, and in the meane time she would doe such rites to her sonne, as she was able with teares and lamentations. As touching the battaile she told them thus: there was a straunge yong man carried to Memphis, of goodly stature, and excellent beauty to Oroondates the great kinges deputie, he was sent from Mytranes the captaine of the watches for a great present, as they saide: him did our men that dwell in this towne (shewing the a towne hard by) say, was theirs: whither it were so in deede, or they made it a colour for them, I knowe not. When Mytranes hearde this, being angrie (and good cause why) he conducteth his army hitier two dayes agoe, and the people of this towne are very warrellike,

and



and liue suer by spoyling, and sette not a strawe by  
 death, and haue therefore taken from me, as well as o-  
 ther women at other times our husbandes and chil-  
 dren. When our men knewe certainly of his com-  
 ming, they placed their ambushment in places conue-  
 nient for this purpose: and when their enemies came  
 among them, they easily subdued them: some with ban-  
 ners displaid comming before them: and other break-  
 ing out of the ambushment with great clamour sette  
 on the Persians backs. So Myrtaenes was slaine as he  
 fought with the foremost, and almost all the rest also, for  
 they being inclosed, had no way to flee, and a fewe of the  
 people also. Of whom, by the great wrath of God my sonne  
 was one, who had a wound, in his breast with a Persian  
 dart, as you see: and for him thus slaine, doe I, unhappy  
 creature, sorrowe: and shall I feare to do the like hereaf-  
 ter for him who is yet alive, because yesterday he met with  
 the rest against the inhabitantes of Memphis? Calanthe  
 asked her why they took upon them that doings. And an  
 old woman answered, that she heard her sonne say which  
 was alive, that they knew well enough that because the  
 Kinges souldiers, and their Captaine were slaine, that  
 they should be, for that they had done, not in any small  
 perill, but in danger of all that they had, for that the  
 Prince Oroondates, who lyeth at Memphis, hath very  
 great power with him, who as soon as he shall be certi-  
 fied hereof, will come and compassse this towne about at  
 the first, and reuenge this iniury with the destruction of  
 all the inhabitantes of the same: and are therefore deter-  
 mined, seeing that they are once in so great daunger, to  
 redeme their great attempt, with a greater if they  
 may, and to take Oroondates vnprovided, supposing  
 that if they may come on the sudden, either they shall  
 kill him if he be at Memphis, or if he be not there, (as  
 report goes) that he is busied in the Aethiopian warre,  
 that they shall the sooner force the Citie to yeld, for that  
 it.

Myrtaenes  
 slaine.

In extremitie  
 desperation  
 may stand for  
 a singular  
 vertue.

Vna salus vic-  
 tis nulla spe-  
 rare salutem  
 Virgil.



it is without such as may defend the same, and so they shall be safe afterwards: and moreover to do their capteine Thyamis service in recouering the office of the priesthood; which his yonger brother by violence houldeth from him vnjustly: but if all their hope faile them, then are they determined valiantly to die, and not to come into the Persians handes to be scorned, and tormented of them. But for as much as you be strangers, whither goe you? To the towne, saide Calasiris. It is not good (quoth she) for that you be not knowne, & come at such vnseasonable time to be among them that are leste. If you will vouchsafe to entertaine vs, saide Calasiris, we hope we shalbe safe. I cannot saide she nowe, for I must doe certaine night sacrifices: But if you can tarry, as perhappes there is no remedie, but you muste whither you will or not: gette you into some place beside these dead bodie, to passe this night, and in the morning I promise you I will entertaine you, and bee your warrante. Thus she saide. Calasiris told Cariclia all, and toke her with him, and went their way. And having gone a little past those bodie, they chaunced vpon a little hilt: there he laid him downe with her quyer vnder his head. But Cariclia late vpon her scrippe in shade of a stole: at that time the mone arose, and with her brightnesse lightened all things, for shee was now thre dayes past the full. Calasiris being otherwise an olde man, and weary of his trauel, fell fast a sleepe, many Cariclia by reason of the cares that troubled her, slept not that night, but beheld a wicked and abhominable fact, yet such as the women of that countrey comonly vse: for the old woman thinking that she had now gotten a time wherein she should neither be seene, nor troubled of any, first digged a pitte, then made she a fire on both sides thereof, and in the middes she layd her sonnes body, and taking an earthen pottle from a thre footed stole which stode thereby, poured honny into a pytte: out  
of

A very prettie  
description of  
an old woman  
forceres play.  
ing her paget.



of another she poured milke; and she did that out of the  
 thirde, as though she had done some sacrifice: laste of  
 all she cast a lump of dowe hardened with the fire  
 which was made like a man, and had on a crowne of  
 laurell, and the tree called Bdelium into the pitte. This  
 done, she took vp a sworde, that lay among the dead  
 mennes shields, and behauing herselfe, as if she had  
 bene in such furie, as the priestes of Bacchus commonly  
 are, said many prayers to the moone in strange termes:  
 then did she cut her arme, and with a branche of laurell  
 she besprinkled the fire with her blood: and doing ma-  
 ny monstrous and strange thinges beside these, at  
 length bowing her selfe downe to the dead body of  
 her sonne, and saying somewhat to him in his eare, a-  
 waked him, and by force of her Witchcrafts made him  
 stand vp soudainely. Carielia, who hitherto had not  
 looked vpon her without great feare, then trembled,  
 and was vtterly discomforted with that wonderfull  
 sighte, so that she awaked Calasiris and caused him also  
 to beholde the same. They could not be seene in a darke  
 corner, but they sawe easily what they did in the light  
 by the fire, and heard also what she said, for that they  
 were not farte off, and the old woman spake very plaine  
 to the bodie. The question was this: Whether her  
 sonnes brother which was yet alive shoulde returne  
 safe, or no? The body made no answer, but with nod-  
 ding gaue his mother a doubtfull hope of good successe,  
 according to her mind, and so fell groneling downe a-  
 gaine: but she turned the face vwarde, and ceased not  
 to aske that question, and with more earnest enforce-  
 mentes beelike speaking many thinges in his eare a-  
 gaine, and leaping with a sworde in her hande, some-  
 time to a pitte, sometime to the fire, made it stande vp-  
 right againe, and asked the same question, compelling  
 him not to answer by noddes and beches, but plaine-  
 ly by mouth to the question she asked. Whyle  
 this

The tree cal-  
 led Bdelium.



## 72 The Ethiopian Historie

The priestes  
of Egypte  
though they  
were Heathen  
deale not with  
Sorcerie.

Heathen  
philosophers

Sorcerie is a  
thing against  
nature.

Dead men he  
saith, reue-  
rence their  
parentes.

The Heathen  
Philosophers  
were of opini-  
on that the  
soules of men  
whose bodies  
were not buri-  
ed, should not  
come into the  
fellowship of  
other their  
fellowes.

this was yndeing. Caricia prayed for her sonne that they might goe nere, and aske the olde woman some tidings of Theagones: but he would not, saying, that y sight was wicked, but there was no remedie but they must needs be content with it: for it becommeth not the priestes, either to take delight, or bee present where such thinges are doing. But they ought by sacrifices, and lawfull prayers enquire, not by shamefull sorceries, which are conuerfant aboute the earth, and dead creatures, of which sort is the Egyptians practise, which chaunce at this time, hath caused vs to see.

While he spake thus, the dead bodie spake very terribly with a hollowe voice, as if it had come out of a deepe caue, saying: Wothe, at the first I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes which the ladies of deities haue appointed, in attempting to make those thinges moue, which by nature are immouable. For even the deade men haue a reuerence as much as they may to their parentes. But for as much as thou breakest this, and proceedest in thy wicked and shamefull dedes, which at the first thou hast begunne, and arte not content, that a deade bodie stand vp, but wilt compell him to speake also, nothing regarding my buriall, and wilt not suffer me to come into the company of other soules, which thou art bounde to doe for priuate friendshippes sake. Heare nowe that which before I was afraid to tell thee: neither shall thy sonne come safe home, nor thy selfe escape death with sword. But in as much as thou hast spent thy life in such wicked dedes thou shalt haue shortly violent death, appointed for all suche. Who hast bene content, not onely to doe these so secret and hidden mysteries alone, but in the sight of other also: so that thereby thou bewrayest and settest forth to them the state of the deade, whereof one is a priest, and is therefore so much the better, for he



he knoweth, such is his wisdom, that such things, should not be blased abroad, but kept in secrets, and is also wel beloued of the Goddes, and he shal, if he make speeche, agree his sonnes, who are ready armed to fight a bloody battaile hand to hand. But the other which is so much worse, is a maide, and looketh upon that thou doest to me, and heareth all that thou saiest a man farre in loue, who trauaileth all the world ouer, almost for her lovers sake, with whom after infinite trauelles, and fire hundred dangers, in the furthest parte of the worlde, they shall liue in prosperitie, and kinges estate. The body fell downe when he had saide thus, but the old woman perceiving that they were strangers that looked vpon her, armed as she was with the sword in her hand, like a wode woman fought to them, and raiaged rounde about among the wood-bies thinking that they had bene there, meaning that if she could finde them, to rinde them out of their liues, as crafty folkes, and such, who by their looking on her, caused her to haue so ill successe in her holcraft. Until at length taking vnto her anger, for anger among those a trunche she speared that came up, broke her through the belly, & thus she died, falling straight way by the desert, the saying which her sonne prophesied to her before.

The witch had such death as all her former life wel deserved.

## The seventh booke.

### The contentes.

In the seventh booke is set forth the battell betwene the two brethren, Thyamis and Perosiris for the priesthood, and how the end was made betweene them by their father Calasiris. At this battell Caricia found her Theagenes, and is almost madde for desire toward him. Calasiris dieth, and his sonne Thyamis succeedeth him. Achemenes is espoused to Caricia: but hee is defeated of the marriage by Theagenes.

Calas





Alasiris & Cariclis, after they had escaped such a scourging, as well to gette them out of the present danger as also to hasten for that was shewed them, to Memphis, set forward againe, and they came to the citie, as those things were doing, which the deave man, that his mother called by foretold them. For they who were at Memphis, had shutt the gates a little before Thyamis came with his army from Bessa, for that they had warning of his coming, by a souldier that served under Myraces, and had escaped from the battaile at Bessa. Then Thyamis commaunded his souldiers, at a parte of the wall to lay aside their armour, and after their continuall treuell to take some ease, and he determined to lay siege to the citie. The townesmen which were before afrayd of a great army, when they sawe there were so fewe from the walles, despising them, by and by gathered the felow archers, and horsemen which were left in Garrison in the towne, and the reste of citizens also toke such weapons as came to their hands, and determined to goe forth and fight with them, against the will of a wise and noble man in the towne, who saide, that although it happened the Deputie to be at the warre in Aethiopia, yet the matter ought to be brought before Arsace his wife, that the souldiers which were in the Citie, might be the readier to defende the same. And because he seemed to speake well, they went all to the Kings Pallace, wherein the deputies lodge in the kings absence. Arsace was a beautifull woman, and of tall stature, and singular wisdom to doe any thing, and of stout stomacke, for the noblenesse of her birth, as is like would be in her that is sister to the great king: yet for her unlatwfull and dissolute lust, she was not without reprehension and blame. And besides other factes, she was in a manner part of the cause of  
Thyamis

The which  
doubt had  
the in the  
warre and  
the law  
of

Arsace Oro-  
ondates wife,  
sister to the  
great king  
of Persia.



Thiamis banishment, when he was constrained to forsake Memphis. For immediately after Calasiris went priuily from Memphis, for that which was tolde him by the Goddess of his sonnes, and coulde not be founde, so that it was thought he was dead. Thiamis as his elder sonne, was called to the office of priesthode, and as he was doing sacrifice publickly at his firste entrie into Isis church, Arsace seinge him to be a proper yonge manne and of good age, so that he was the handsomest man in that company, and best attyzed, cast many wanton looks and dishonest countenances at him. Which Thiamis regarded no whitte, both for that he was of nature very honest, and well instructed from a childe: and perhaps that which she did was further fetched, then that he perceined it, or he thought perhaps shee did it for some other purpose, because he was altogether busied aboute his sacrifices. But his brother Petosiris, who before enuied that his brother shoulde be prieste, and had well marked Arsaces allurementes, took her vnlawfull entisements for a good occasion to endamage his brother. Wherefore he came to Oroondates secretly and tolde him not onely her desire, but that Thiamis also had made the matche with her, adding that very falsly. He suffered him selfe easily to be perswaded for suspicion that he had conceined of Arsace, yet he molested her not, either for that he could not manifestly conuince her or els thought it beste to conceale, and wincke at it for reuerence and honour that he bare to the bloude royall. But he tolde Thiamis plainely & neuer ceased, to threaten to kill him, untill he put him to exile, and placed his brother Petosiris in his rourne: but this was donne before. At that time when the whole multitude came on heapes to her house, and certified her of the coming of their enemies, and besought her that shee woulde giue commandement, that the souldiers should be in a readinesse, answered that shee woulde not lightly so do, for

Sp. 1.

because

Thiamis  
made priest  
after the de-  
parture of Ca-  
lasiris his fa-  
ther.

Petosiris doth  
play an vn-  
brotherly part  
with Thiamis  
& by meanes  
of Arsaces  
wanton looks,  
procureth his  
vniust banish-  
ment.



Arface inquireth the cause why the people of Bessa come in armour to Memphis.

Thyamis be-  
clareth the  
cause of his  
coming.

because she knewe not of what force her enemies were, nor what they were, nor whither they came, or for what occasion. It was therefore best she should goe on the walles, and see all their ordinaunces, and then provide such things as shalbe thought convenient. They thought she saide well, and went every man to the walles, there by Arfaces commaundement was a tent of purple silke garnished with golde pitched, and shee her selfe very costly arrayed, came and satte in a high seate, with her garde aboute her glisteringe in gylte armour, she helde out her mace in token of a peaceable parley, and commaunded the captaynes of their enemies to approche neare to the walles. After Theagenes and Thyamis elected of the army, came all armed save their heades, and stode under the wal, the haraulde at armes saide unto them: Arface wife of Oroondates, cheife deputie, and sister to the greatesinge asketh what you are, what your meaning is, and wherefore you are so bold to come hither. They answered, that they were of Bessa, but of him selfe spake Thyamis what he was, and that he being wronged by his brother Petosiris & Oroondates, & deprived craftily of his priesthod, was brought to be restored againe by the Bessians, & if he might recover the priests office, then should it be peace, and the people of Bessa returne home againe without any more harme doing. If not he meante to committe the matter to the judgement of warre, and force of armes, and that Arface had good cause, if shee remembered that whiche was past, to take revenge of Petosiris for the falsehood he practised againste her, and the untrue occasions that he laide againste her to Oroondates, whereby he brought her into suspicion of vile and unlawfull dealinge with her husbande, and caused him to be banished by his subtile and craftie meanes. All the citie of Memphis was troubled with these wordes. When they knewe Thyamis, and the cause of his banishment,

which



which when he was banished, none of them knew, and deemed all that he had said to be true: but Arsace of all other was most troubled, so that a whole storme of thoughts in a manner overwhelmed her, for she was sore incensed against Petofiris, and calling to mind that which was past, devised with her selfe how she might be reuenged. When beholding Thyamis, and after him Theagenes, was diuersly affected to them both: to the one by calling to mind her old loue: but in the other she founde occasion of new, and that more earnest loue, so that those that stood by her might well perceiue the troublesome carefulnesse of her minde: yet for all this, when she had paused a while, and came to her selfe, not much unlike one who is recovered of the holy euill, she sayde thus, good men, surely you were not well aduysed to take this warre in hand, for you haue now brought as well all the people of Bessa, as also your selues being youthfull young men, and therewithall beautifull, and of good parentage (as may be gessed) into apparant peril for the theues quarrell, in as much as if we woulde fight with you, you were not able to sustaine the first assault of our force. For the great kinges estate is not brought to so lowe an ebbe, but that you may be inclosed of the leauings of the armie, which is behynde him in the Citie (though the Deputie him selfe be away) but in mine opinion the whole powers on both sides neede not to be troubled, and it is better, seeing that the quarrell is priuate and not common, that it be privately ended, and so be finished as the Gods shall appoint. I thinke it reason therfore, and I giue commandement too, that all the men of Memphis be quyet, and that they stir not without occasion, and that they whose is the quarrell about the priesthode, fight for it hande to hande, on condition that the conquerors haue the same. When Arsace had saide thus, all the Memphites stood wonderously, and praised her aduise, for that they

Arsace doeth  
answere Thy-  
amis.

Arsaces sen-  
tence betwene  
Thyamis and  
Petofiris, as  
touching the  
priesthode.



began to suspect the malicious attempt of Petosiris, and every man was glad to lay the imminent and present danger which was before their eyes, on an other mans backe. But the people of Beila were not content with that, neither would they venture their Captaine so dangerously, untill Thyamis perswaded them, telling them that Petosiris was but feeble, and unskillful to fight, and that he should have a great advantage in the battell, by reason of his practise. So thought Arface also as may be deemed, and therefore ordained the battell to be betwixt them two, that he might have her desire without suspicion, and be revenged of Petosiris sufficiently, if he fought with his brother Thyamis, who was the better man a great deale. Where a man might see that done as soon as she had commaunded it, and Thyamis with all his might hastened to doe what she had denounced, and took the rest of his armour that he wanted, with a chearefull countenance, and Theagenes comforted him diversly, and set on his head piece, where in was a very faire plume of feathers, glittering, by reason it was well gilted, and fastened the rest of his armour surely about him. But Petosiris was thrust out of the gates by violence, to fulfill that which was commaunded, though he used many prayers to intreate that he might not fight, and he took weapons in hande fore against his will. When Thyamis sawe him, he sayd,

An excellent example of brotherly nature in Thyamis, whereby is plainly declared the force against his will, caused him to follow his former trade of life.

doe you not see good Theagenes, how Petosiris quaketh for feare? I see it wel answered he: but how wel you do with this you have taken in hand? for he is not a plaine enemye, but your naturall brother, that you must fight with all. You say wel (quoth he) as I my selfe thought: by the grace of God I meane to overcome him, and not to kill him. For God defend that my wrath and indignation should procede so farre, that I should with the blood and slaughter of my naturall brother, either revenge injuries past, or purchase honour to come. You speaks



speake like a noble man, said Theagenes, and one that well vnderstandeth the force of nature, but what will you haue me doe? He answered: there is no doubt of this battaile so that it may be dispised: yet for as much as the varietie of humane fortune, bringeth manye things to passe contrary to our expectation oftentimes, if I gette the victorie you shall enter into the citie, and line in equall authoritie with me, but if any thing otherwise then we hope for, happen to me, then shall you be captaine of these robbers of Bessa, who loue you well, and so line vntill God haue appoynted some better end for your affayers. When these thinges were ordered thus, they with weeping eyes embraced and kissed either other. And Theagenes as he was sette downe to see what would happen, he gaue Arface leaue, though he knewe not so much to take pleasure in looking vpon him, and bidde him rounde aboute, and suffered her eyes to take suche delight as she wished. But Thyamis wente to Petosiris, who tarried not to strike one blowe with him, but as soone as he sawe him come towarde him he turned to the gates, and would haue gon into the citie againe: but he losse his laboꝝ, for that those who kepte the gates woulde not let him in, and they that were on euery parte of the walle where to he drew, exhorted one an other not to helpe him: he therefore caste away his weapons and fled as faste as he could about the citie. Theagenes also ranne for feare of Thyamis, & stayed not but sawe all that was done, marry he was not armed, least men would thinke that he mente to helpe Thyamis, but laide his shield, and his speare at that side of the walle where Arface satte, giuinge her leaue in his absence to looke vpon them, and he followed them. And yet was not Petosiris taken, noꝝ very farre befoze, but almost ouergotten, and so farre befoze as a man may gesse, one vnarmed able to out runne another in armour, and by this time had they runne once

Nothing is certaine in this world.

The battel betweene Thyamis and Petosiris.



## THE ETHIOPIAN HISTORIE

Calafiris com-  
meth to the  
battaile of his  
sonnes.

off with aboute the walles: but as they ranne the thirde  
time, Thyamis bente his speare againste his brothers  
backe, and commaunded him to abide, or else he shoulde  
haue a blowe, in the sight of the whole citie who looked  
vpon them, and was iudge of that controuersie, either a  
God, or some manner of fortune which gouerneth hu-  
mane affayres, by a newe deuise augmented that that  
was done, and in a manner beganne a newe tragedie  
like the other, & made Calafiris a fellow of their course,  
and a beholder of the unhappy battaile of his children  
for life and death, at the same day and hower, as if it  
had bene deuised of sette purpose before. Who although  
he suffered much, and attempted many wayes, and in a  
manner banished, gotte himselfe into a strange lande  
to auoyde that cruell sight, yet ouercome by destinie, he  
was compelled to see that, whereof the Gods by Oracle  
gave him warninge before. So that he seeing this cause  
and pursuite a farre off, knewe that they were his chil-  
dren, by tokens that were diuerse times for he told him,  
wherefore he ran faster then his age permitted him, &  
enforced himselfe to cutte of the end of the battail which  
was like to ensue. After he came nere and ran with them  
he cried out oftentimes, my sonnes what rage is this?  
Why are you so madde? But they knewe not their fa-  
ther for that he was yet in his beggers weeds, and their  
minde were altogether on their course, so that they  
went by him as by one that had bene out of his wits.  
Some of them, who were on the walles, mused that he  
spared not himselfe, but ranne ever betwene their  
swordes: other laughed him to scorne, as though he had  
bene madde. . . . But the olde man perceiuinge that he  
could not be knowne by reason of his vile apparrell, cast  
off his ragges which were vpon his garmentes, and  
the staffe also that he had in his hand, and fell to intrea-  
tinge them, and said with teares: my sonnes, beholde,  
I am Calafiris, I am your father, make an ende hert,  
and



and refraine the rage which ill hap hath raised betwixt you, in as much as you haue a father, and owe obedience to him. Then began they to quaille, and falling downe at their fathers feete, embraced him, and with stedfast eyes looked vpon him, not perfectly knowing him: but when they perceiued it was no vision, but him selfe in deede, there arose diuers, yea and contrarie thoughts in their mindes. They were glad of their father, which contrary to their expectation was alive, but were angry, and soze ashamed of the cause he found them in, and they were in doubt also of that which after should befall. And while they of the Citie marueyled at this that was done, and neither said, nor dyd any thing, but stode in a manner like dumme pictures, because they knewe not what it meant. An other Acte was interlaced in the tragedie. Cariclia, as she folowed Calasiris, spied Theagenes a farre off, (for a louers eye is quicke of sight, so that oftentimes though it be a great way off, yet will it iudge a likelihode by mouing, or habite, or gesture, and that behinde) and as if she had bene stricken with his visage, ranne to him like a mad woman, and hanging by her armes about his necke, saide nothing, but saluted him with certaine pittifull lamentations. He seeing her sowle face, (belike of purpose beblacked) and her apparrell vile, and all tozne, supposing her to be one of the makeshifts of the Citie, and a vagabond, cast her off, and put her away, and at length gaue her a blowe on the eare, for that she troubled him in seeing Calasiris. Then spake shee to him softly, Pithius, haue you quite forgotten this taper? Theagenes was stricken with that worde, as if he had bene peared with a darte, and by tokens agreed on betwene them, knewe the taper, and looking stedfastly vpon her, espied her beautie shining like the Sunne, appearing through the clowdes, cast his armes about her necke. To bee short, all that part of the wal where Arface late, which

A louers eye  
is quicke of  
sight.

Arface in ie-  
loue of Ca-  
riclia.



## The Æthiopian Historie

Calasiris a-  
greeth his  
sonnes.

was soze swolne, and could not without great telon-  
sie looke vpon Cariclia) was full of such wonderfull af-  
fections, as is commonly represented in Comedies. The  
wicked battell betwene the two brothers was ended,  
and that which men thought should be finished with  
bloud, had of a Tragicall beginning, a Comicall en-  
ding. A father sawe his sonnes in armour, one a-  
gainst the other hande to hande, came to that poynt,  
that almost befoze his eyes he sawe his childrens  
death, made hym selfe their loueday and peace: who  
could not escape the necessitie of Destinie, but seemed  
to vse fortunes great fauour, for that he came in due  
time to that which was determined befoze. The sonnes  
reconered their father, after tenne yeares absence,  
and adourned hym with the furniture of the Priest-  
hode, who, about the same had almost bene the  
cause of a bloody strife, and so brought him home. But  
among all the rest, Theagenes and Cariclia which play-  
ed the Lovers partes in this Comedie, were most talked  
of, and for that they had found each other, contrary to  
their hope, made the Citie to looke vpon them more then  
al other sights which were there to be seene: for great  
companies of euery age came out at the gates into the  
open fieldes, and such as were youthfull, and newely  
come to mans estate, came to Theagenes: such as were  
of ryper yeares, men growen in daede, drew to Thyamis,  
for that they also by reason of their age, knew him wel,  
but the maydenly sort, who now thought vpon Hus-  
bandes, flocked about Cariclia: but the olde men, and  
such as were of the holier kind, stode about Calasiris:  
and thus was there made a sudden Sacred pompe  
and brauerie. After Thyamis had sent backe the  
people of Bessa, and giuen them thanks for the paines  
they tooke in his quarrell, with promise that at the  
next full moone he would send them a thousande Dren,  
a thousand Sheepe, and tenne groates a pece in mo-  
ney



ney, he suffered his father as he went, for ease, to leane  
 vpon his shoulders, who now for his soudaine ioy be-  
 ganne to waie feble, and very faint. Petofiris did the  
 like on the other side: and thus was y<sup>e</sup> old man brought  
 into Isis temple with tapers lighted, and with great  
 ioy, and many instruments of musick, so that the lusty  
 youtnes began also to daunce. Besides these, Arsace al-  
 so was not behind, but with her traine folowed in brane  
 wise, and offered great gifes of golde in Isis temple,  
 vnder pretence to doe as other did in the cite, but in  
 dede her eyes were alwaies vpon Theagenes, and she  
 looked moze on him then any other, & was not very ho-  
 nestly minded toward him. And when Theagenes ledde  
 Cariclia by the hand, and put the thrust aside that she  
 might take no harme, Arsace conceiued a wonderful ie-  
 lousie. But Calasiris after he came into the inner part  
 of the temple, fell vpon his face, and held the fete of the  
 Image faste, and lay so, so long that he was almost  
 dead: so that he had much adoe to arise when they called  
 vpon him who stood by. And when he had done sacri-  
 fice to the Goddess, and perfourmed his bowes, taking  
 the crowne of the priesthode from his owne heade, he  
 crowned therewith his sonne Thyamis, telling the peo-  
 ple that he was olde, and saue that he shoulde not liue  
 long, and that his eldest sonne ought to succede him  
 by the lawe, and that he had all thinges requisite, both  
 to the body and minde, sufficient to vse the same. After  
 the people had by a great shoute declared, that they  
 approued y<sup>e</sup> which he did, he went him selfe to a certaine  
 part of the church, which is appointed for the priestes,  
 and remained there with his sonnes, and Theagenes,  
 quietly. All the other people went euery man to his  
 owne house. Arsace also departed with much adoe, but  
 she returned diuers times, and vled as it were great di-  
 ligence about the seruice of the Goddess, yet she went  
 away at length, turning her selfe as long as she  
 might

Calasiris ma-  
 keth his son  
 Thyamis  
 priest.



## The Ethiopian Historie

Arface almost  
madde with  
loue toward  
Theagenes.

Cibele Arfa-  
ces chamber-  
laine and  
Bawde doth  
comforte her,  
& promiseth  
to subdue  
Theagenes.

might to Theagenes. As soon as she came into the pa-  
lace, she went straight way to her bedde, and caste  
her selfe thereon attyred as she was without speaking  
any word, being a woman otherwise very lasciuiously  
bente, but then especially enflamed when she had seene  
Theagenes excellent beautie, which farre passed al that  
euer she had seene before. So lay she all that night  
tossing her body from one side to another, soare lamen-  
ting: sometime would she rise vp: sometime leane vp  
on her elbowe sometime would she cast her cloathes  
almoste all from her: then would she soudainely fall  
into her bedde againe: sometime would she call  
her maide, and without bidding her doe any thing,  
send her away againe. To be shorthe loue had made her  
madde, and none shoulde haue knowen why, if an olde  
woman called Cibele her chamberleine and Bawd, had  
not come into her chamber: for she might well per-  
ceive all that was done, by reason of a candle that  
burnt, and made Arfaces face more euident also,  
saying: mistress for shame what a do is this: doth any  
paine, or straunge disease paine you? Hath the sighte  
of any man troubled my dearling? What man is so  
proude, and madde, that will not be entangled with  
your beautie and accompt it a passing blessed estate  
to lie, and haue to doe with you, but will despise your de-  
sire and will: Tell me, my deere daughter, for there is  
no man so stonie harted, but he shall be made to yelde  
with our flattering allurementes. Tell me quickly and  
you shall haue your hearts desire, as in effect, I thinke  
you haue oftentimes proued before now. These words,  
and many more like these, did this olde queane speake, be-  
sing diuers flattering fashions more, to make her com-  
fesse her paine, who after she had stayed a while, saide  
thus: I am soarer wounded now moche, then euer I  
was before, and although I haue vsed your ready helpe  
many times in like causes: yet I doubt whether nowe  
you



you shall haue such like happy success. The battel which this day was like to haue bene foughten before the walles, to all other men was vnbloudy, and concluded in peace, but to me it is the beginning of a worse war, who haue a wound, whereby I am like to loose, no one limme, or member, but my witte, and senses, because it shewed vnto me in an ill time the straunge yong man who in the time that the two brothers fought, ranne by Thyamis. You knowe well ynough mother of whom I speake. For there is no small difference betwene his beautie, and other mennes, which it (as it had bene the sunne) dimmed, so that any wilde, and sauage creature which coulde not be inamoured, of comely personage, might perceiue the same. Wherefore your manifold wisdom must needs perceiue it. Wherefore dare mother, seeing you know my grieffe, it is time for you to put in practise all manner of meanes, all olde womens deuises, and flatterings, if you will haue your scholer to liue, for there is none other way to keepe me aliue but to inioy him. I knowe the yong man wel, said the olde woman: he was broade breasted, and large betwene the shoulders, straight necked and comely, taller then the rest, and at a word to make an end, he passed farre all other men: his eyes were a little fierie, so that he looked very louingly, and couragiously also, it was he whose haire was smooth combed, and had but a little yong yelowe beard, to whom a strange woman, marry not fowle but passing impudent, as might be thought, ranne suddenly and cast her armes about him, and held him fast, and woulde not goe from him: doe you not meane this man, mistress? Yes even this mother, answered shee, & you haue done very well to bring to my remembrance that impudent queane, who hath kept her beatie secrete at home, and painted her selfe, so that shee is proude thereof, yet is shee but of the common sort, but sure shee is much more happie then I, that hath gotten such a lover.

A description  
of Thea-  
genes.



## *The Ethiopian Historie*

ver. The old man smiled a little at this, and saide mistresse take a good heart, and be no longer sorrowfull, the stranger counteth her beautiful but for this day, but if I can bring it to passe that he haue the fruition of you and your beautie, he will change Golde for brasse, as the proverbe is, and sette naught by the harlotte which now maketh so much of her selfe. If you doe this my deere Cibeles (quoth shee) you shal heale two woundes in me at once, Jealousie & loue, deliuering me of the one, at satisfiing me with the other. Lette me care and thinke vppon this, said shee, but it is your part, to cheere your selfe, and take your ease now, and dispaire not, before we beginne, but liue in hope. Shee saide thus, and tooke the candle away, and shutte the chamber doore. Shee scant spied the day, but shee called one of the kings Eunuches, & a maid with her, to whom shee gaue a few small cakes and other thinges necessarie to do sacrifice, and went to Isis temple. When shee came to the doore, and said that shee must do sacrifice for Arsace her mistresse, who was troubled this night with certayne dreames, & appeale the Goddes. One of the Sextenes would not let her in, but sent her away, telling her that the Church was full of sorrowe: for that Calasiris the Priest, after he came home from his long iourney, made a sumptuous feast, and endeouored him selfe to be more merry and ioconde then euer he was, and after the feast had done sacrifice, and made his earnest prayers to the Gods, and tolde his sonnes that they had scene their father till that time, and had giuen them charge of two young Greekes that came w him, that they should doe what they were able for them, went to bed. Then either for the exceedingnesse of his ioy, his pores wared ouer wide, by reason that his body with age was infeebled, wanting of a sudden his due strength, or by graunt of the Gods of whom he craued this, about the Cocke crowing was founde dead, for his sonnes watched all

Calasiris  
death.



all that night with him for causes he told them before. And now we have we sent for the rest of this priestly crew in the citie to doe his death rites according to the country manner. Wherefore you must now depart, for it is not lawfull for any man to enter into the temple, nor to kill any thing these seven dayes, but for those who are priests. Nowe shall these straungers then passe this time (quoth Cibeles.) The newe priest Thyamis hath commaunded a house to be dressed for them without the temple, and you may see them give place to thy ordinance, by going out of the temple for this time. Cibeles taking this for a good occasion to gette them away, and to make it the beginning of her policie, saide: then good seven you may do the straungers and be presently a very good turne, but especially Arsace the great kinges sister, for you knowe howe great saour she beareth to Greekes, and howe courteously she entertaineth straungers. Wherefore tell them by Thyamis commaundement that their lodging is prepared in one palace. The seven did so, suspecting nothing lesse, then that Cibeles went about, but he thought that he should doe the straungers a great pleasure, if he by his meanes might procure their lodging in the princes courte, and doe them, which requested the same a good turne, without harme or perill to any. And when he came to Theagenes and Cariclia, who were very sorrowful and wept pitifully, he said: you doe not as becometh you, nor as the manners, or ordinances of our country beare, especially seeing you haue had commaundement, that you shoulde not mourne. What you bewaile the priest, for whose departure hence, our diuinitie biddeth you to be gladd, and reioyce, as one, who hath gained a better estate, and quieter rest. But you deserue pardon, who haue lost as you say, a father, and a patrone, and one, in whome was all your comfort: yet ought you not altogether despaire, for Thyamis,



## 22 The Ethiopian Historie

old (as is to be seene) hath succeeded him not only in the office of priesthode, but in good will toward you also, and hath given speciall charge for your welfare. Wherefore your lodging is prepared in the beste sorte, and so as may beseme men of higher estate then you, and that of this country also, and not strangers, and such who are now at a narrowe pinche, and lowe ebbe as may be deemed. Therefore follow this woman (shewing them Cybele) and make account of her, as mother to you both, and be content with her enterteinement.

Theagenes & Cariclia, are conueied into Arfaces house by Cibeles craftie means

Thus much saide he: and Theagenes did so, either for that he was overwhelmed with the strome of those things, which happened to him contrary to his hope, or else for that in such cause he was content to take any lodging in good part. I thinke he woulde haue taken heede to himselfe, if he had suspected what tragicall, and intollerable thinges, that longing would haue procured them, to their great harme. But then the fortune which gouerned their affaires, when it had refreshed them well a feewe houres, and given them leaue to be merry one day, suddenly ioyned thereto heauy and terrible thinges, and brought them into their enemies hand, in manner, as if they shoulde haue yelded them selues to be bound. Making them prisoners vnder colour of courteous enterteinement, without any knowledge of that which should happen to them afterwarde. Such folly and in manner blindness, doth the wandering life cast befoze their eyes, who trauaile through strange and vnknown countries. When they came vnto the deputies house, and went through the sumptuous entries, which were greater & higher, then might beseme any priuate mans estate, furnished with the princes garde, and the other courtly route, the whole palace wondered and was troubled, seeing their present fortune so farre to excell. Yet for all that they followed Cybele, who comforted them many wayes, and  
bad

The discomforts of a wandering life,



had therein be of good chere, & promised that they should  
 haue excellent good lucke. At length, when they had  
 brought them into a parlour wherein dwelt an olde  
 woman, which was farre from the noise of the court, sit-  
 ting by them alone without more company, saide thus,  
 my children I knowe that you take this grieke and say  
 rowe wherein you be now, of the death of the priest  
 Calasiris, whom for gods cause you honoured as your fa-  
 ther. Wary it is requisite that beside this you tell me  
 what you be, and of whence, so that you be Grecian, I  
 vnderstand, and it may appeare also by that which is  
 in you, that you be of good parentage: for so much com-  
 tenance and elegant beauty, is a manifest token of  
 high blood: but I pray you, tell me of what country in  
 Greece, and citie you be, and howe you happened to tra-  
 uell hither, so that I desire to heare the same: for your  
 commoditie, and may certifye my mistresse Arface there-  
 of also, who is sister of the great king, and wife of O-  
 roondates chiefe deputye, a lover of Greeces, & all hand-  
 somnesse, and very liberall to strangers, to the intent  
 you may come into her sight, in such honourable sort as  
 your estate shall require: you shall tel it to a woman, who  
 is not viterly your enemye: for I my selfe am a Grecian,  
 borne in Lesbos, & named of the Citie wherein I was  
 borne, brought hither captiue, yet haue I had better for-  
 tune here, than in mine owne Country. For I serue  
 my mistresse in all matters, so that without ouer thin-  
 doeth nothing but breath, and liue: I am her minde, I  
 am her cares, to be short, I am all to bring her acquain-  
 ted with good and honest men. Theagenes comparing  
 that which Cybele said, with that which Arface did the  
 day before, and thinking howe wantonly with greadie  
 eyes continually she beheld him, so that her looks de-  
 clared scant a chaste minde, whereby he gathered small  
 good would insue, and now being ready to say some-  
 what to the olde woman, Caricia said softly to hym  
 in

Comely coun-  
 tenance, a  
 signe of his  
 parentage.

showing  
 the manner  
 of the  
 story.



## 8 The Ethiopian Historie

Hee began in your talke remember your sister I pray.  
 What hee said to you, what she meant by that she saide to  
 him, hee gave such answere. Another, you know that we  
 the Greekes already: When know this further, that we  
 be brother and sister, who taking our voiage to seeke our  
 parentes, being prisoners by pirates, have had worse  
 lucke then they, by falling into crueller mens hands.  
 Where after we were robbed of all our riches (which  
 was much) scant we escaping with our liues, by the  
 good will of God mette with the noble Calasiris, came  
 with him hither, in hande to passe y rest of our life here,  
 but now we are (as ye see) forsaken of all men, and lefte  
 quite alone, & have lost him, who seemed, & was in deede  
 a father to vs, with our other parentes, and such is our  
 estate. As for the courteous, and gentle entertainment  
 which we haue at your hand, we giue you therefore  
 very heartie thanks, and you shall do vs more pleasure,  
 if you procure vs a dwelling alone from other compa-  
 nie, deferring the courtesie whereof you talked, that is  
 to acquaint vs with Arsace, and neuer bring a strange,  
 banished, restless life into so excellent high fortune.  
 For you know well enough, that friendship, and ac-  
 quaintance, ought to be betwene such as are of one  
 condition. When he had saide thus, Cibeles coulde  
 not rule her selfe; but gaue manifest tokens by the  
 chearefulness of her countenance, that she was very  
 gladd to heare the names of brother and sister, think-  
 ing then surely that Cariclia should be no impediment  
 to Arsaces dispoits, and said, O beautifull young man,  
 you wil not say thus of Arsace when you haue tried her  
 fashions, for she is conformable to all fortune, and is  
 readier to helpe them, who vnworthie to their estate,  
 haue had mishappe. And although she be a Persian, yet  
 in hir nature she imitateth the Greekes, much reioycing  
 in those who come from thence, and is wonderfullie  
 delighted with their company and manners. Where-  
 fore

Betweene  
 whom ac-  
 quaintance  
 ought to be.



for he is good there: for that you shall be adorned with  
all honour that may happen to a knight, and your sister  
shall be of her familiar, and neere acquaintance: but  
I must tell her to what he your names. After she  
had heard them say, Theagenes and Cariclia, she hadde  
them tarry there a while, and she danceth to Arface gi-  
uinge charge to the doore keeper, which also was an olde  
woman, that she should let no man come in, nor suf-  
fer the younge folkes to go any whither abroad, no said  
she, not if your sonne Achemenes come: for he wente  
out a litle while after you were gone to the church  
to dresse his eie, which yet is some what sore. So (quoth  
she) not if he come but locke the doore, and keeping the  
keye with you, saie I haue carried it away. And so it  
happened. For Cibeles was sentt gone forth, so sone,  
as that they there being alone ministered to Theagenes  
& Cariclia good time to lament, and remember their olde  
ill happed, so that they both in manner with one minde,  
yea and almoste with the same wordes bewailed each  
other, oft cried she, O Theagenes; O Cariclia, ofte said he.  
What fortune haue we (quoth he) In what case are we  
(saide she): And at every word they embraced each o-  
ther: and when they had wepte a while, then fel they to  
kissing againe. Laste of all, when they thought vpon  
Calafiris, they bewayled him with teares: but especially  
Cariclia, because by longer space of time she had tried his  
loue, and good will towarde her. Wherefore with teares  
she cried out, O good Calafiris: for I am bereft of a dele-  
table name, so that I may not call him father, in as  
much as God hath every way cut from me that name.  
I know not the father that begotte me: him, who made  
me his childe by adoption, alas I haue betrayed. More-  
ouer I haue losse him, who took charge of me, and hath  
saied, and nourished me hitherto, and the crewe of  
priestes will not suffer me to wepe over his dead body  
as is accustomedly done in burialles. But sure my

Cariclias la-  
mentation, for  
the death of  
Calafiris.



pears and suddenly he will ask all the father, though  
 she say as yet I will. As a young man heers I wish  
 offer to that of my tears and doe the death rites with  
 my locks. Another with the pulled of a great handfull  
 of her beire, but Theagenes appealed her and being her  
 handes softly, yet she shewen ten times the less, sayinge  
 so: what shall I do? I am now longer after what hope  
 shall I see, where? He that conducted her through strange  
 landes, was the cause of our error, and our guide into  
 our countrie, the knowledge of our parentes, our coun-  
 saile in aduersities, the cause of our ill fortune, the au-  
 thor of all our miserie, Calastis is dead, I hath left us  
 two, a miserable people in a strange lande, not know-  
 inge what is best to doe. Hereafter every journey by  
 lande, every voyage by water through ignorance is cut  
 off, a grave and courteous, an old wife heade, in vaine  
 he is gone, who never made end to her for us. As  
 she in this of such the fate lamented, and Theagenes  
 concealed his own griefe, the rather thereby to cause  
 Carichia to wepe to abate some Achemenes, findinge  
 the gate locked, asked of the porter what a doe is here?  
 And when he knewe it was his mothers house, he came  
 neere the doore, and considering of the cause thereof in  
 his minde, he heard Carichia lament: and howlinge  
 down himselfe, looked in by certaine reftes in the founte  
 of the doore, & sawe at that was don. And then he asked  
 her that kepte the doore againe, who were within? she  
 answered, that she knewe of no more but that there  
 were two strangers, belike a man and a mayde which  
 his mother brought in a while agoe. When he kneeled  
 downe againe, to see if he might more perfectly knowe  
 them. Of Carichia he was neuer the neerer, yet he mar-  
 veiled at her excellent beaultie, and considered what a  
 manner of one she would be, if she were not in such sor-  
 rowe, and heavinesse, and with this wondering he pri-  
 vily fel in love with her: but he thought he should knowe

Theagenes

Achemenes,  
 Sonne of Cy-  
 bele falleth in  
 love with Ca-  
 richia.



Theagenes, if he could tell him to minde: While Achemenes was thinking hereupon, Cibeles returned after she had tolde all how she had handled her selfe about the young folkes, and called her oft most happie for her good fortune, who had brought so much to passe by chance, as by vt. hundred deuises one would scant haue thought could be done, that now she might haue her louer in the house with her. And when she had with many such words set Arface on fire, she could scant rule her, she was in such haste to see him: yet she caused her to be content, so that she would not haue him to see her while her eyes were swolne for lacke of sleepe, but a day after, when she had recovered her old beauty againe. Thus, when she had made her merrie, and full of hope y she should haue her hearts desire, and had taken order with her what was best to doe, and how she should entertaine the strangers. As soone as she came downe, she said to her sonne, why be you so inquisitiue? tell mee, said he, what strangers be those within, & of what countrey? It is not for you to know (said Cibeles) but conceale that which you know, and tell it to no man, neither be much among the strangers, so that hath our mistres giue charge. So he departed as his mother bade him, and deemed that Theagenes was kept to serue Arfaces turne by night. And as he went, he said thus to him selfe: is not this he whom Mytraness Captaine of the watch, deliuered to me to be carried to Oroondates, and from him to bee sent to the great King, that the people of Bessa took from mee, at what time I was in danger of my life, so that I almost alone of all that carried him, escaped with my life? or doe mine eyes beguyle me. But I am well enough now, and see as I was wont to doe. Moreover I heare that Thyamis is come a day or two agoe, and in a combat with his brother, recovered the Priestes office againe. It is he, but I may not say so much now, but will marke how our mistresse is affected



## 22 The Ethiopian Historie

led toward these guests. **W**hen he talked with him  
 selfe: and Cibeles went in to them, and perceived well  
 what they had done, by reason that their eyes were yet  
 full of water, for all that they went about, when they  
 heard the doore open, to trimme them selues, and coun-  
 terfetted their wonted guise. **W**herefore she cryed out,  
 and said, my deare children, why weepe you out of season,  
 when ye should reioyce, and thanke your good fortune,  
 for that Arsace thinketh to doe al the good to you she can  
 deuise, and is content that to morrowe you shall come  
 into her presence, and in the meane time she weth you al  
 manner of courtesie and gentlenesse. **W**herefore you  
 must leaue off these foolish and childish teares, and  
 looke vp, and decke your selues, and in every point do as  
 Arsace would haue you. **T**he remembraunce of Cala-  
 siris death (quoth Theagenes) caused vs to weepe, who  
 haue lost the fatherly affection which was in him to-  
 ward vs. **T**hese be toyes (quoth the old woman) Calasi-  
 ris, and what soeuer sayned father els, who hath giuen  
 place to the common law of Nature, and age: by one wo-  
 man shalt thou haue rule, riches, dalliance, & the fruites  
 of a flourishing youth: at a word thinke it to be your  
 fortune, and worship Arsace. **O**nely be ruled by me,  
 how you shall come into her presence, seeing she hath  
 giuen such commaundement, and how you must vse her,  
 if she bid you doe ought: for her stomacke is great (as  
 you know) high and princely, augmented by youthfull  
 age, and excellent beautie, which will not haue a nay, if  
 it make any request. **T**heagenes staied hereat, & thought  
 within him selfe, that in this talke was contained some  
 what that was very beastly, and not to be admitted.  
**W**ithin a while after came certaine Eunuches, which  
 brought in plate of golde, meate from the Princesse ta-  
 ble, which passed all manner of cost and sumptuousnes,  
 and when they had said that their Lady had sent them  
 this first intertainment for honours sake, and sette it

Theagenes &  
 Carichia, were  
 serued very  
 courteously at  
 the first, but  
 their sweete  
 meate had  
 sower sauce in  
 the end.



on the table, they departed. They, least they shoulde not do their dutie, tasted a litle of that which was set befoze them, and this was done at night, and ordinarily euery day after. The next day aboute one a clocke, the same Eunuches came, to Theagenes, and saide: right happy man, our mistres hath sent for you, and we are commaunded to bringe you to her presence: wherefoze goe and inioy that happynesse, which she boughsafeth very fewe, and at seldome times. He stayed a while but at length as if he had bene violently drawen, he rose against his will, and said vnto them: is her commaundement that ye bringe me alone, or that this my sister shal goe with me also? You must go alone, said they, and she shall go alone also another time: marry nowe there are certaine noble men of Persia w<sup>th</sup> her, and it is a custome to talke with men by them selues, & with women alone at another time. When Theagenes stouped downe and saide softly to Caricia, sure this is neither honest dealinge, nor without greate suspicion. She answered him, that there was no gaine saying, but that he muste goe and make such countenance, as if he would do all her will: this donne he folowed them, and when they taught him how he should speake to her, and that it was the custome that such as went in to her, should sal downe and wo<sup>sh</sup>ippe her, he gaue them no answer. When he came in and saue her sittinge in her chaire of estate, clothed in purple and clothe of golde, glozious with iolly iewels, and her costly bonet, finely attyred and decked, with her garde aboute her, and the chiefe magistrates of the Persians by her, he was not abashed a whit but rather the more encouraged against the Persian brauerie, as though he had quite forgotten that, whereof he talked with Caricia as touchinge reuerence, and wo<sup>sh</sup>ipping, so that he neither bowed knee, nor fell downe to her, but holding vp his heade alofte, saide: Arface of royall blonde, God saue thee: whereat when those who

Theagenes is  
sent for to Ar-  
face.



## *The Ethiopian Historie*

were persente, were offended, and grudged against him as one that had overboulded, in that he had not worshipped her, Arsace smiled a little, and answered for him thus: pardon him as one ignorant of our customes, and a stranger borne in Greece, who by reason of the soyle despiseth our pompe: and therewithall she put off her bonnette, soe against their willes that stood by, for so do the Persians, to render salute to those who first saluted them. And when she had bidden him to be of good cheere, by an interpreter (for although she understood, yet could she not speake the Greeke tongue) and willed him to speake if he wanted any thing, and he should haue it. She sente him backe againe, commanding her Eunuches, and garde to waite vpon him: there Achemenes seeing him againe, called him better to his remembrance, & for all that he suspected the cause of the ouer great honour he had, yet he said nothing, but determined to doe that which firste he intended. Arsace made a sumptuous banquet to the magistrates of Persia, vnder couler to honour them as she was wonte to doe, but in dede for ioy that she had talked with Theagenes. To whome she sente not onely parte of her meate as she was wonte to do, but carpettes and coverings of sundry coulers wrought in Sidon and Lidia: she sente also to waite vpon them a boy for him, and a mayde for Cariclia, which were borne in Ionia, and aboute fouretene yeres of age. She desired Cibeles hartily to make haste and out of hand to do what she intended, because she coulde tarry no longer, who before lefte no waye vnsearched, but tried Theagenes minde by all manner of meanes: marry she did not tell him Arfaces minde plainely, but by diuerse bywayes and circumstances she meante to make him vnderstande the same, by telling him her mistresse good will to him, not onely commending her shape and beautie that all men salve, but she told him also of that which was vnder her appar-  
rel



rell, by certaine reasonable occasions, then praised she  
her manners for that they were amiable, & nothing else;  
and that she had great delight in fine and able young  
men. The drift of all her talke was to perceiue if he  
had any pleasure in Venus delights. Theagenes com-  
mended her good wil that she bare to the Greeks, and  
her friendly fashion, and els what soeuer she talked of,  
and further for the same gave her hearty thanks: but  
he passed over that which contained any dishonest thing  
as though he vnderstode it not at the first. Where-  
fore the olde woman was sore grieved, and nipped at  
the heart, for that she thought he vnderstode what  
she meant, but utterly despised, and set at naught all  
that she did: she knew moreover that Arsace would  
abide no longer, but began euen now to be angry, and  
tell her plainly she could not rule her selfe, wherefore  
she craved of her the performance of her promise, which  
Cybele had assered by diuers delays. Sometime say-  
ing that though the young man would, yet he was af-  
fraide: sometime that one or other mischance fell in  
the way: and now, because fise or sixe dayes were past,  
and Arsace had called for Caricia once or twice, and vi-  
sed her honourably, to do Theagenes a pleasure, she was  
forced to speake more plainly to Theagenes, and tell him  
of her loue without circumstances, with promise that  
he should haue sixe hundred good turnes if he would  
consent: adding moreover, for shame what lingering is  
this? Or what may be so farre from Venus delightes,  
as so faire a young man, and of good age, to refuse to lie  
with a woman like him selfe, that dieth for his loue, and  
doeth not rather account it a vantage to haue to do  
with her, especially for that he needs to feare nothing;  
and because her husband is out of the way, and I who  
brought her up, prouide the same for him, and keepe all  
her counsels, be they neuer so secrete, and to you, for  
that you haue neither spouse, nor wife to let you,  
which

After Cybele  
had by many  
circumstances  
uttered y<sup>e</sup> loue  
y<sup>e</sup> Arsace bare  
toward Thea-  
genes, and he  
would not vn-  
derstand the  
same, she was  
forced plainly  
to tel the same  
with a shame-  
lesse Oration,  
wherein shee  
declareth the  
properties of  
such like lasci-  
uous women,  
passing finely.

this Cybele was (sure) one such as those  
who live (in London) to carry a basket.



## The *Aethiopian* Historie

which also many men that haue bene in their wittes  
 haue contemned, for that they knew they should do no  
 harme at home, and should do them selues good by gay-  
 ning great richesse, accounting the fruite of thys  
 pleasure also a good reward. At length she interlaced  
 certaine threats in her talke, saying; gentlewomen,  
 and such as long for men, wil not be appeased, but con-  
 seine great displeasure when they are cruelly deceived,  
 and will punish the stubborne as if they had done them  
 great wrong, and that not without cause. Moreover,  
 consider of her, that she is a Persian boyne, and of the  
 bloud royall, as you confessed, and of great power, and  
 authoritie, so that she may preferre to honour whome  
 she wil, and punish such as withstande her pleasure,  
 without controlment. As for you, you are a stranger, a-  
 lone without any to helpe you. Wherefore partly  
 spare your selfe, partly fauour her: surely she is wro-  
 th that you should haue regard to her, who is so furi-  
 ously inflamed with your loue, whyle she of right ought  
 to mope, and stand in doubt of the wrath which proce-  
 deth of loue, and beware of the reuenge which follow-  
 eth like contempt. I haue knowen many who haue  
 repented afterward such a stomacke as this. I haue  
 greater experience in these venerious matters then you:  
 this white head that you see, hath bene at many such  
 banquettes, but I neuer knew any so violent, and vn-  
 curable as you. At last she spake to Cariclia (for shee  
 was necessarilie compelled to say this in her presence)  
 my daughter perswade this thy brother also, whome I  
 knowe not how to terme. This wil be for your auaile too,  
 you shall not be loued the weight of a haire the lesse of  
 her therfore, you shall haue richesse inough, and she wil  
 prouide to marry you wealthilie, which thinges are to  
 be wished for of those who be in happy estate, and not of  
 strangers, and such as presently are in great pouertie.  
 Cariclia looked vpon her frowningly, and with burning  
 eyes



eyes, sauing there to be wished also, & were very well to  
 for every body, that good Arface had no such intention,  
 but if she hated, to use it discreetly. But seeing that  
 such a humane chaunce hath happened unto her, and  
 she is overcome as you say, I would counsel Thea-  
 genes my selfe, not to refuse the fact, if he may do it with-  
 out danger, least that his wife through folly may breake  
 him harme, and hurt his good, if this come to light; and  
 the deputie happen to know of so shamefull a thing. Ci-  
 bele leapt for ioy when she heard this, and embracing  
 and kissing Caricia, said: my daughter, thou dost very  
 well, that thou hast pitie to a woman that is so felle,  
 and takest for thy laster brother. But thou needest  
 not doubt her of, for that the same (as the pro-  
 verbe is) shall not know thereof. Let me alone for this  
 time saide Theagenes, and give me leave to consider  
 hereupon, and hereafter. Cibele went out, and as soon  
 as she was gone Caricia said thus: Phrygians, I  
 grieve to see such a thing, where in I have so much  
 loved, the more our hearts are afflicted. What  
 thing seeing it is so, it is the point of wisdome, to turne  
 their ill happes as much as they may to better, whi-  
 ther therefore you be in mind to do this deed or not, I  
 cannot tell, although I would not be contrary against  
 it, if there were no other way to preserve us, but if you  
 do determine that a filthie act (as honesty and duty would  
 you shoulde) which is requested of you, saue your selfe  
 to be contented, and with faire words feeding the bar-  
 barous humours, sette on the same with delays,  
 and let be that hope, least in her rage she put some  
 cruel devise on purpose against us. For it is like by the  
 grace of God, that space of time may provide some reme-  
 dy for this, but in any wise Theagenes, beware that you  
 fall not out of your consideration into the filthinesse of  
 the fact. Theagenes smiled hereat a little, and saide: I  
 perceive you are not without ielousie, womens natural

Jealousie, a na-  
 turall disease  
 to women,  
 troubleth Ca-  
 riclia a little,



dispaire, no not in opportunitie, but be fore I cannot finne  
 any such thing & for to say and do dishonest thinges,  
 are both almost alike dishonest. And that Arlace may  
 be out of hope to obtaining, bringeth another commoditie  
 with it, that she will cease to trouble vs any more. If I  
 must suffer any thing, as well fortune as also the con-  
 sent opinion of my mind, haue increased there no we ma-  
 ny times to take whatsoever shall happen. When think,  
 quoth Caricia, that so you shall bring vs into great mis-  
 chiefe, and there with she held her tongue. While they  
 considered of these matters, Cibola, went to Arlace, and  
 encouraged her to look for better success, and that The-  
 agenes was content. Which done, she came into the  
 parlour alone, and laid nothing that might be, but exhort-  
 ed Caricia to perseuer, waies, whom at the first she made  
 her bedfellow to helpe her in this case, and in the morn-  
 ing she asked Theagenes what he meant to doe. He  
 gave her a plaine deniall, and willed her neuer to looke  
 for any such thing at his hand. With which answer  
 she went heauily to Arlace, where she made report of  
 Theagenes stoutnesse. Arlace, commaunded to breake  
 his necke, and went into her chamber, and bered her  
 selfe cruelly on her bed. The olde woman Cibola  
 was no sooner in the parlour, but her sonne Arthame-  
 nes seeing her sadde, and weeping, asked her: Mother,  
 what mishap is befallen? Are there any ill newes come?  
 are there any ill tidings come from the campe? Have  
 our enemies in this warre the upper hande of our lord  
 Croondorres? And many such questions he moued.  
 To which quoth she, the pining is to no effect. This laste,  
 she made hast to be gone, but he would not let her go  
 lone, but went after her, and taking her by the hand,  
 besought her, that she would tell her sonne the cause  
 of her grieve. Then she took him by the hande, and  
 ledde him aside into a part of the orchard, and saide: I  
 would neuer haue declared mine alone, & my mistresse  
 harmes



harmlesse to any other man. But seeing she is my selfe,  
and in daunger of my life (for I knowe, that Arctas  
madnesse wil fall into my necke) I am constrained to tell  
you, if happily you can helpe her any thing, who concei-  
ued, and bare you into the worlde, and nourished you  
with hisse breasts. What thinke we both lone the young  
man which is in our hands, not with tolerable, but with  
loue, but so that this is almost made there with a  
whore, shee, & I hoping to speede well as we went, for  
our labour: hence came all troubles, and manifold good  
wil toward strangers. But now seeing the young man  
like a fowle, and cruel felow which will not be ruled, hath  
refused to doe as we would haue him. I thinke shee will  
not liue, and I looke to be slaine, and in this case are we  
nowe. If then thou canst helpe me any thing, do so; if  
not, yet when thy mother is deade, see that her death  
rites be duly finished, what reward shall I haue in-  
ther (said he) for I haue no leasure to boast my selfe, or  
with long circumstances to promise you any helpe, re-  
sing you bee in such and so desperate a case. Come for  
what soeuer you will, for she hath made you her chiefe  
cuppe bearer for my sake already, and if thou haue any  
higher office in thy head, tell mee. As for the riches  
that thou shalt haue in recompence if thou saue her, un-  
happy creature, of them shall we not number. Mother,  
(quoth he) I perceiued as much a good while agoe, but I  
said nothing, and looked ouer what would come of it.  
But I care for no honour, nor regard any riches, but if  
shee will giue me the maide which is called Theagenes  
sister to wife, shee shall haue her hearts desire. For mo-  
ther, I loue that maide without measure. There ore  
being our mistresse knoweth by her owne case, what  
and how great a grieue loue is, shee hath good cause to  
helpe him who is sicke of that disease also, seeing fur-  
ther he promisseth her so good lucke. Haue no doubt, said  
Cibele, for our mistresse wil requite you without delay,  
when

Loue is a mis-  
chieuous  
thing.



When you shall haue done thus much for her, and sowed  
 her in such distresse, shee perhaps we may perswade  
 the world our selues, to do this without troubling her,  
 but tell me howe you will helpe her. I will not tell  
 you (said he) before I haue a promise confirmed by the  
 oth of our lady: so hee you till then say nothing to the  
 world least you marre your markette against your  
 will. For I feele that she hath a loftie stomache al-  
 so, as he promised that he should haue his desire, & there-  
 with she went into the chamber to Arface, and falling  
 vpon her knees, badde her be of good cheere, for by the  
 grace of God all shall be well: onely send for my sonne  
 Achemenes to come to you. Let him be called (quoth Ar-  
 face) if you meane not to deceiue mee againe. Achemene-  
 nes came in, and when Cibeles had told her al the matter,  
 Arface swore by expresse wordes, that he should haue  
 his desire, as touching the marriage of Theagenes sister.  
 Then said Achemenes, lette Theagenes henceforth be  
 quiet, because for al that he is your bonde man, yet he  
 behauieth him selfe so stubbously against his mistresse.  
 When say you this, said Arface? Then Achemenes tolde  
 her all, that Theagenes was taken prisoner by order of  
 warre, that Mytranes sent him to Oroondates, from  
 him to be conueyed to the great king, that he him selfe  
 as he carried him, by meanes of the comming of the in-  
 habitants of Bessa and Thyamis, lost him, that hee hard-  
 ly escaped with his life: lastly, beside all this he shewed  
 Mytranes owne letters to Arface readily: and if there  
 were neede of any more prooue, he would haue Thyamis  
 for a witnesse. Arface came somewhat to her selfe when  
 she heard this, and made no delay but came out of her  
 chamber, and sitting in the seate where shee had wont  
 to heare and giue iudgement of matters, shee com-  
 maunded Theagenes to be brought before her. As soone  
 as he came, she asked him if he knew Achemenes which  
 stode by him. He said yea. Were you not once his pris-  
 ner,

Arface swea-  
 reth to giue  
 Caricia in  
 marriage to  
 Achemenes,  
 in recompence  
 wherof he pro-  
 ueth Theage-  
 nes to be her  
 bondman.



comer, quoth she: Theagenes confessed that he was. She  
 are you our bonde man, said she, wherefore you shall be  
 as heronimeth a loby servant, and be ruled by my will  
 whither you will or no. As for your sister I have be-  
 trothed her to Achemenes, who is chief about us, as well  
 for his mothers sake, as also for his owne good will and  
 behaviour toward us, so long delaying the marriage,  
 untill we may gette such things, as are needeful against  
 that day to make a sumptuous feast. Theagenes was  
 hitte with these wordes, as with a grievous wound,  
 yet he would not contrary her, but would aske her  
 for as a man would than the violent assault of some  
 wilde beast, and said: lady, the Godes be thanked, for  
 that in as much as we are well bozne, in our adver-  
 sitie it is our good happe to be bounde to none but you,  
 who have shewed unto us strangers and aliens bozne,  
 so great humanitie And god will. But my sister say all  
 that she is not prisoner my bond, yet shall she be ready  
 to do you service as shall please you, wherof I tell us  
 what you will have her to do with reason. Lette her  
 quoth Arsace) be one of our waiters at our table, and  
 learne to serve our cuppes. Achemenes, that she may  
 be inured before to serve at the princes table. This  
 done they went out, Theagenes was verie heauie, and  
 deuised of that which he had to do, but Achemenes  
 laughed, and scorned him with such like wordes. Lo, you  
 who were but lately so proude and lofty, and bare  
 your head so high, that you seemed to be free alone, and  
 thought scoone to subunit your selfe and worshippe Ar-  
 sace, what kind of fellows are you now? surely if you  
 shoue not now, you shall be taught with fists to knowe  
 your duety. Arsace, when she had sent all other from  
 her, saide to Cibeles: now Cibeles he hath no more excu-  
 ses, wherefore tell this proude fellowe, that if he will be  
 ruled by us, & do our will, he shalbe made free, & haue ple-  
 ty of al things: but if he will be stil in a contrary minde,  
 and



And despite his love, he shall suffer such that his mis-  
 fortune is angry, and he made the vilest slave of all other,  
 and be tormented with all manner of punishments.  
 Cibeles came and told Arfaces commandment; and  
 heard of her story, that she thought was available to  
 persuade him. Theagenes desired her to stay a while,  
 and took Caricia alone, and said thus: now we are too  
 quite undone, Caricia, every rable (as is the proverb)  
 is broken, every anchor of hope is lost; now we are no  
 longer with friends in misery, but are bound again:  
 (and there with he told her how): now we are too sub-  
 jects to the reprochful scoffs, and scorn of the Bar-  
 barians, so that either we must die as they will have us,  
 in whose hands we are, or else shall we be murdered a-  
 mong the condemned persons: yet this were tolera-  
 ble, if Arface had not promised (which is the most grie-  
 vous thing of all) to marry you to Achemenes, Cibeles  
 friend. And it is plain, that either that shall not be  
 done at all, or I will not see it: how long as life will  
 give me leave, with sword and armour to withstand  
 the same. But what shall we do? or what way shall  
 we devise to break off my abominable fact with Arface,  
 and your shameful marriage with Achemenes? You  
 may (quoth Caricia) in approving the one, disavow the  
 other which toucheth me. Be content (quoth he). God  
 defend that the anger of any heavenly mind should be  
 so vehement against us, that I, who had never to do  
 with Caricia, should incestuously meddle with another.  
 But I think I have found a good remedie presently:  
 surely necessity is a deviser of all manner of shifts.  
 And therewithall he went aside to Cibeles, and said, tell  
 your mistress that I would speake with her alone: so  
 that no man might heare. The olde woman thinking  
 this to be that they looked for, & that Theagenes would  
 now do what they would have him, went hastily to  
 Arface, and received commandment to bring him  
 after

Necessitie de-  
 viseth many  
 shifts.



after supper, which she did so sweetly. And thus she  
 and I went to bed. And when we were at bed, she said to me  
 that she would take her ease, without troubling herself  
 in the chamber. And so she retired in. The next day, for that  
 my place was very warm, so that my night clothes were  
 crotely enough, and thus she had no more to do with  
 her chamber. (When she had thus done, she went to  
 her husband's chamber, but Theagenes did not follow her, and so  
 mistress, for this time she Cibela heard, for I know  
 that she is very true to her counsel. And she took  
 Arface by the hand, and spoke thus to her. I pro-  
 mised not the doing of that your commandment was because  
 I would anger you, but that I might please yourself  
 for my sake. And now saying that, she said by her  
 good looks that she made me your commandment, and I am the more  
 ready to do your will in all points. But first I must  
 play you to grant me one thing, in return of the great  
 and manifold benefits that you have promised me.  
 I break of the marriage of Caricia and Achemenes, for  
 (that I say no more) it is no reason that a woman of so  
 high parentage should be married to a man of so  
 low estate. And I swear to you by the name, the father  
 of all the Goodes, and all the rest of the Goodes also, that I  
 will never do what you would have me, and so I  
 Caricia shall have my violence, you shall be the master  
 of her. Arface answered her, saying not but that I will  
 do what I may to please you, as one who is ready  
 to deliver her self into your hands. But I have pro-  
 mised by oath to marry your sister to Achemenes, and  
 it is to all then (quoth he) to marry my sister if you like  
 her, to whom I love, and is my spouse, you my wife.  
 I know you will not marry: neither if you would, may  
 you. What mean you by this (said she) I mean  
 the truth (answered he,) for Caricia is not my sister,  
 but my spouse. A manifest token whereof you shall have  
 when you please, if you list to make a husband for me.

Theagenes  
 his take with  
 Arface, where-  
 by is the mar-  
 riage of Car-  
 cia & Ache-  
 menes bro-  
 ken off.

It is not meet  
 that a woman  
 of good par-  
 tage, should  
 be married to  
 a low estate.

This



401  
This night he, when she heard that Caricia was his  
wife, so that she fell into a great ielousie: yet for all that  
she said, you shall have your desire, & we will appease A-  
chemenes with another wife. And I will performe my  
promise (saith Theagenes) when this is vndone. And then  
he bent himselfe downe to kisse her hand, but in steede  
of her hand, she kissed him with her mouth. And so The-  
agenes wente out with a kisse of hers: but he kissed her  
not againe. And as soone as he gotte leasure, he told  
Caricia all, who heard somewhat that made her ie-  
lous also. He added moreover the strange end that  
his promise tended unto, and howe by that thing alone  
he had wrought many feates. Achemenes wedding  
was defeated, and a delay was found for Arfaxes luste.  
But that which was the chiefe of all, was that Ache-  
menes would sette all on a houle, being offended, as  
wel for that he was beguiled of that he hoped for, as also  
because he sawe me in better favour with Arface, then  
himselfe: for he shall knowe of all this by his mother, in  
as much as I foresaw that she should be there to heare  
that I saide, both because I would haue her tell Ache-  
menes this, and haue her a witnesse also of the famili-  
ritie, which in onely words passed betwene vs: for al-  
though it were enough before God to haue a cleare con-  
science, yet it is honestie for a man to leade his life so  
(which lasteth here but a little while) that men may  
haue such opinion too. He told her moreover that it was  
to be thought Achemenes would be reneged of Arface,  
being a slave borne (for it is almost seene euery where,  
that that which is vnder obedience, is contrary to that  
which hath authoritie ouer it) and wronged beside, and  
beguiled of an oath, seeing other better esteemed than him-  
selfe, whose minde is guiltie of all mischief, and ill  
behaviour, and needeth to be taught to worke no man-  
ner of knauerie, as many men being angrie haue at-  
tempted the like, and seeing he hath a just quarrell  
whereupon

An excellent  
sentence.



whereupon to take revenge. The next day after he  
had tolde Caricia these thinges, and exhorted her yet to  
haue a little hope, he was leadd of Achemenes to waite  
at her table, so that Arface commaunded him to do. For  
that purpose she sente him costly apparrell, a chaine and  
braceletes of golde, and other riche teweles: parte  
whereof willingly, parte against his will he put on.  
And when Achemenes beganne to teache him howe he  
should serue her the cuppe, he ranne to a table by,  
where on stode much plate, and taking a pretious  
glasle in his hande, said: I neede not to be taughte, but  
I wil of mine owne heade serue my mistresse, without  
suche curiositis in these so easie matters. As for you,  
fortunés fauour caused you to knowe such thinges,  
but nature and time, can teache me what I haue to do.  
And then he powred in wine softly, and holding the  
glasle finely with the tippes of his fingers, goeing  
with a seemely, and fitte pace, belured it to Arface: and  
this draught sette her more on fire then she was before:  
because she drinke, and lookinge vpon Theagenes at  
one time, supped more of his loue, then of the wine,  
neither did she drinke that quite offe, that was filled, but  
in greates sleighte, in a manner she drinke to Theage-  
nes, and leaste him a litle. On the other side Achemenes  
was offended to, and moued, as wel with anger, as emu-  
lation, so that Arface perceiued it, so that he so scorn-  
fully looked vpon him, and whispered some what to  
those whiche stode by. When dinner was done, The-  
agenes saide: mistresse, I pray you graunte me this my  
firste requeste, let none but me weare this towel in ser-  
uinge at your table. Arface was contente. And when  
he went out as he was wonte to do, Achemenes went  
out with him to, and taunted him sore for his too much  
diligence, and tolde him that such rashnesse was very  
childishe, and that their mistresse at the first winked at  
this fact because he was a stranger, & knewe no fashion:  
D. J. but



but if you continue and be so stubborne still (sayde he) you shal not please her longer: and that he counsell'd him as a frende, and one that should be his kinsman shortly, and much more like this he sayd: but he passed by him as though he heard him not, but looked still downe to the ground, untill Cibeles came by chaunce, and went to haue her mistresse to sleepe in the after noone. And seeing her sonne sadde asked what he ailed, he answered this straunge yonger is honoured aboue me, both yesterday, and to day, who for a shewe of finenes is commaunded nowe alone, to be her cupbearer: and biddinge vs who are her cheife seruitors farewell, he raught her the glasse, and stode next the princes body, so that our honour, which is but an honour by name, is vtterly despised. And that were not so ill, that he should be more honored and better preferred, and be more priuie then we, who by to p'euise the reason do keepe his counsell, and helpe him therein, but this oughte by no meanes to be suffered, that he should vse vs, who are seruitors, and his companions in the way of honestie in such sorte, without checke or taunte: but we will find an other time to talke of these matters. Now mother I would faine see my wife Caricia, if by looking vpon her I may somewhat abate this grieue of my minde. What wife, sonne, sayd Cibeles? You seme to chafe at trifles and knowe not the greatest matters. Now shalt thou not marry Caricia. What say you mother (quoth he) am I not woorthy to marry her, who is my fellowe seruant? Why so I pray you: For our to good will and vnlawfull seruice towarde Arsace, answered shee. For although we sette more by her, then our owne ease, and preferred her desire before our owne liues, doing all that we coulde to pleasure her. Yet as soone as this gentle and goodly louer of hers, came into her chamber, the sight of him did so much persuaade her, that it made her breake the othe she sware, and caused her to assure Caricia to him



of Heliodorus. Lib. 7. 106

him, telling her y<sup>e</sup> shee was not his sister, but his spouse. Did she then promise him this mother (quoth he) yea sonne, answered Cibeles, she promised him this while I was by, and heard it, and meaneth within these fewe dayes to make their wedding in sumptuous sort, and wil marry thee to some other. Achemenes was very sorrowfull for these tidings, and wringing his hands, hee sayde thus, I will make this a sorrowfull wedding to them al. Only helpe me to prolong the same for a while, and if any man aske for me, say I am sore sicke in the countrey. And doeth this gentleman call his sister his wife? as though it might not be vnderstande that he doeth it for none other purpose but to disanul that which was graunted me by promise, as though it were not his sister, but his wife, if hee embrace, colle and kisse her as now hee doeth, yea although he lie with her, I and the Goddes whose religion is violated by breaking of an oath, will see to this wel inough. This saide, anger and ielousie, loue and frustration of that he looked for, set him on such fire (all which thinges were sufficient to trouble an other man though no barbarous fellow) that without waying reasonably what he meant to doe, but liking his deuise at y<sup>e</sup> first, he leapt vpon a horse of Armenia, which the deputie kept for royalties and braue sights, as sone as he could conueniently get him, and went to Oroondates, who then was mustering his army against the Aethiopians, and making all manner of prouisiō, as wel of men and weapons, as also other things necessarie for the warre.

What anger,  
ielousie, loue,  
&c. would  
make a man  
doe.

## The eyght booke.

### The Contents.

This booke conteyneth the warre, and cause thereof betweene Hidaspes king of Aethiopia, and Oroondates Lieutenaunt of Egypt. Also the complainte that Achemenes made to Oroondates,

D.ii.

of



## The Æthiopian Historie

of Arsace, with a commendation of Cariclia and Theagenes to him: who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented because he would not consent to Arsaces vnlawfull desire. Cariclia also because she was thought to hinder Arsaces purpose, should haue bene priuile poysoned by Cybele, Arsaces bawde: but the mischiefe fel vpon her selfe. Marry Cariclia was accused therfore, & should haue bene burned, but is wonderfully deliuered by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away: for sorrowe wherof Arsace hangeth her selfe. After this, Bagoas and they fall into the foreriders of the Æthiopian armie, and are taken prisoners, and carried to Hidaspes.



**P**on the King of Æthiopia, when he had beguiled Oroondates, & obtayned halfe of that they contended for, and wanne the citie Philæ, which alwaies is easie to be conquered, by his speedy comming vpon the, draue him to great want, so that for the most part he enforced him to trauell in hast, and without order. For the citie Philæ is situated vpon the bankes of Nilus, a little aboue the lesser sluces, about twelue mile and a halfe from Siene and Eliphantina. This citie because the outlawes of Egypt tooke and inhabited it, caused the Æthiopians and Aegyptians to contende about the same. The Æthiopians wil haue the borders of Æthiopia to stretch vnto the sluces, & the Aegyptians shalenge Philæ, because their outlawes inhabited the same, as if it had bene wonne by warre. And because that citie continually was now vnder the one, and then streight vnder the other, and would be theirs who first came and conquered it, at that time therein was a garrison of Aegyptians & Persians. The king of Æthiopia required to haue Philæ, and the Mines out of which were

Philæ, Siene,  
Eliphantina,  
are cities in  
Egypt.



were digged the precious Stones called Smaragd, of Oroondates, and hauing made suche requested as is sayd before, and coulde not obtaine, he commaunded his legates to goe a few dayes iourney before, and he followed him selfe well provided of all manner of furniture, as if he would haue made some other warre, but he tolde no man which way he would benche the strength of his army. After he supposed that his ambassadors were past Phile, and had filled the inhabitantes with securitie, and carelesnesse, so that they bruted abroad that they wente with commission to conclude a peace, and amitie. He came soudainly vpon them, and calte out the garrison which was not able to sustaine the force of theire engines, the engines where with their walls were battered about two or thre dayes, and so toke the cite, and did no manner of wronge to any of the inhabitants thereof. By reason of these newes, Achemenes founde Oroondates sore troubled, being by this time certified of all that happened by one who fled from thence, but he troubled him a great deale more, because he came so soudainly, and vnkent so. Wherefore he asked him for the with, whether any mischance was befallen Arsace, and the rest of his family at home. He answered that there was, but he would tell him in counsell. When euery man els was departed, he tolde him howe Thegenes was taken prisoner of Mytranes, and sent to him, so to be conueied to the greate kinge, if he thought it good: so the yonge man was worthy to be placed in the court, and to waite at the kinges owne table. Then howe he was rescued by the inhabitants of Bessa, who also slewe Mytranes, and after that came to Memphis, and thereto he added Thyamis estate. Laste of all he tolde him of Arsaces loue towarde Theagenes, and howe he was brought to the kinges lodging, with the honour which she gaue him in token of her good wil, and al the seruice he did, and howe that yet there was

A wise policie  
whereby Hy-  
daspes tooke  
Phila.

Achemenes  
doth accuse  
Arsace to her  
husband Oro-  
ondates.



no harme done, by reason that the yonge man with-  
 stode, and woulde not: mary it was to be doubted that  
 by continuance of time, or violence, he mighte be forced  
 if some man did not the soner fetch him from Mem-  
 phis, and so cutte off all the rest of Arsaces lone. And so,  
 that cause he came, pynely to tel him speedily thereof  
 for that his loue to his master was such, that it coulde  
 not conserue what he knew to be contrary to his pleasure  
 When he had angered Oroondates with this tale, & he  
 was now thoroughly chafed, and in wilde be reneged,  
 he kindled in him a newe desire, by talking of Caricia,  
 commendying her highly, praysinge wonderfully her  
 beautie and comelincesse, as she wyl deserved, sayinge:  
 that there neuer was seene such a one before, nor might  
 not be such an other after. Accompte (quoth he) all your  
 concubines, not onely those that are at Memphis, but  
 those also which folowe you here, not to be worthe a  
 rushe, in comparison of her. He tolde him many other  
 things besides this: trustinge that although Oroonda-  
 tes had to do with Caricia, yet within a while after he  
 shoulde haue her to wife, when he required her in recom-  
 pence of this discovery. By this time was the deputie  
 sore moued, being wrapped as wel in the snares of an-  
 ger as desire. So without delay he called for Bagoas,  
 one of his Eunuches, which was in greatest authoritie,  
 and best trusted of him, and deliuered to him fiftie horse  
 men, and sent him to Memphis, with commaundement  
 to bring Theagenes and Caricia, wheresoeuer he firste  
 might see them, to him: he wrote a letter to Arsace be-  
 side, in this manner.

Oroondates  
 sendeth Bago-  
 as, to fetch  
 Theagenes &  
 Caricia to  
 him.

Oroondates to Arsace.

His letters  
 to Arsace.

Send Theagenes and Caricia brother and sister,  
 beinge the kings prysoners to me, to be conueyed to the  
 kinge: and send them willingly, because whither you  
 wil or not, they shalbe taken from you, and I will cre-  
 dite Achemenes.

To



**To** Euphrates chiefe Eunuch at Memphis, **he wrote thus.** His letters to  
**Of** the negligent ordering of my house, you shal here after give account. At this time deliver to Bagoas the two Gracian prisoners, to be brought to me, whether Arface be content therewith or not: without excuse let them be delivered, els know that I have commaunded to bring the also in bonds, that thou maist be put out of thine office, Bagoas went about his busines, and had his letters sealed with the deputies owne signet: that those who were at Memphis should the better credite them, and deliver to him the young folkes. Oroondates also went him selfe to war against the Aechiopians. Achemenes was commaunded to followe him too, and certaine men were primage set to keepe him, hee thinking nothing lesse; untill that was proved true, which he had shewed him. And about this time these things were done at Memphis. Presently after Achemenes was gone, and Thyamis was ful priest, and therefore the chiefe of that citie, and had perfourmed what so ever appertained to the burial of Calasiris within the appointed daies. he remembered to make inquirie after Theagenes and Caricia, because now it was lawfull for the priests by their owne ordinaunces to deale with strangers. After he had made diligent search every where for them, he heard that they were lodged in the Princes Court, wherefore he went to Arface in haste, and asked for them, as though for many causes they appertained to him, but especially for that his father Calasiris, with the last words he spake, commaunded him to provide for their living, and defend them from wrong. And that he gave her thanks for so courteously entertayning them those selve daies, wherein it was not lawfull for any but such as were in orders, to be in the Church. Harry now he desired to have them him selfe againe. Arface answered him thus: I marvell that for all you  

D.iii. with

Thyamis desired to have Theagenes & Caricia, to provide for them, as his father commaunded him.



## 261 The Æthiopian Historie

With your pious words commended vs for our humani-  
tie and gentlenesse, that ye haue endenme vs straight  
against discorde and enmilitie; whilest yet would  
haue vs seme that either we can not, or will not prouide  
for strangers, and doe for them as reason shall require.  
Whereunto so, said Thyamis, for I know that they shal  
fare better here with you, then at my house, if they would  
abide, whosomoeuer they be of good parentage, and haue

Though a man  
doe traue all  
the daies of  
his youth; yet  
he desireth to  
drawe home-  
ward at length.  
Therefore  
home hath  
no fellowe.

The proper-  
ties of warre  
and peace,

Arface deni-  
eth the deli-  
uery of the  
prisoners to  
Thyamis, and  
in so doing  
doeth declare  
the propertie  
of disclosed  
Lovers.

Some diuersly lamented with fortune, and presently  
are from their native countrey: they care for nothing  
so much as to recouer their frendes, and gette home  
again. Whereunto that I should helpe them, my father  
hath left me his houre, who haue all beside this fur-  
ther cause of amitie with them. As doe wel said Ar-  
face that you leane bytolling, and pleade equitie: which  
shall be so much the more on our side, by how much to  
rule is of greater force, then for to prouide for.  
Thyamis wondered at this and said, haue you rule over  
them: how I pray you? To which Arface answered (quoth shee)  
which is both prisoner and seruant. When perceined  
Thyamis that she spake of Myrranes, and said: but there  
is no warre, Arface, but peace at this time. The proper-  
tie in deede of the one bringeth into bondage, but the o-  
ther maketh free. The one is a tyrannous will, the other  
is a kindly deede. At a word, warre and peace ought  
not to be named by their names, but by the meaning  
and intent of those who haue to do therein. Wherefore  
you shall make a better definition of equitie, if you con-  
sent to this. So shal neither honestie nor profitableness  
come in question. For what honestie is it for you, or what  
gaine to say vnrasonably, that you will withhold from  
me these strangers? Arface could rule her selfe no lon-  
ger, but that chaunced vnto her which is common to all  
louers, so long as they thinke they are not spied, they  
blaspheme, but when they are perceiued, they are past all  
game. The secreete louer is not very hastie, but he that



is taken with the manner is made more bold. As her guilty mind accused her, who thinking that Thyamis suspected somewhat, let not a rush by the priest, nor the honour of his priesthood, but casting off all womanly shamefastness, said: you shall not be pardoned, neither for that you did to Myrranes, but there will be a time, when Oroondates will take revenge of them, who hurt him, and those also who were with them. As for these, I will not part with them, who presently are my servants, and within a short space must be sent to my brother the great king, according to the Persian custom. Wherefore play the orator as long as ye list, and define justice, honesty, and veritie, you lose your labour, because he who hath power over another, needeth none of these but measureth each of them as he thinketh good, and gette you straight out of our court, and that willingly, least, if you deale unadvisedly, you be forced to depart spite of your teeth. When wente Thyamis away calling the Goddes to witnesse, and said nothing else, but that these things would not come to good end, yet he thought to tell this to the king, and crave the ayde thereof herein. When Arsace had said, I care not for your office (for I care onely for that which may helpe to gette that I desireth) she went into her chamber, whither sending for Cibeles she deuised of that they had to doe. For by this time she beganne to suspect that Achemenes was gone to Oroondates because he came not into sight. And Cibeles if at any time she asked for him made diuerse and sundrie excuses, to perswade her any thing rather, then that he was gone to Oroondates: for all that she was not belieued alwaies, but now for the continuance of time she lost her credite quite. When spake Arsace, and said: Cibeles, what shall we now doe: what way may be deuised to rid me out of all these perils that I am in: my loue releaseth no whitte, but is rather greater and greater, as though  
D. v. the



## 201 The *Aethiopian* Historie

What women  
which dwell  
together with  
men be able  
to doe.

— Cybeles vn-  
happy counsell  
to Arface a-  
gainst Thea-  
gene.

the yong man by his obstinatenesse gave mee occasion  
therof, who is cruel and wil not be ruled, and was more  
gentle before then now: then he comforted mee with  
sayre promises, but now he openly refuseth to do my re-  
quest, and I am grieved the more for feare least he haue  
heard of Achemenes, that which I suspect, and there-  
fore is the rather afrayde to doe it. Surely Achemenes  
angereth me about all other thinges, who is gone to O-  
roondates and is like either to perswade him, or else tel  
him a wonderfull tale. But let me onely see Oroonda-  
tes, I knowe he will not be able to abide one flattering  
welcome, or the least teare of Arfaces eyes. For women's  
eyes and such as dwell in one house together, be of great  
force to perswade men. But this grieveeth me most, if  
happily I be accused, yea & punished before I haue The-  
agenes, if Oroondates heare any thing hereof. Where-  
fore Cibeles now turne every stone, devise at manner of  
meanes, seeing you knowe that we are brought into ex-  
tremitie. And thinke sith I dispaire of my selfe, that I  
will spare no other: for thou shalt haue the first com-  
moditie that ariseth of thy sonnes attemptes, whereof  
how thou shouldest be ignorant, I cannot forme. Ci-  
bele answered: as touching my sonne, and my fidelitie  
to you mistresse, you shall know in the end that you  
are deceived. And further for that you so slackly handle  
your owne loue, there is no cause why you should blame  
other that are blamelesse: for you commaund him not  
as a mistresse, but flatter him like a seruaunt, which  
perhappes was well done at the first, when we desired  
him to be of a weake and youthfull courage. But now  
because he standeth so stiffly against his louer, lette him  
trie and know you for his mistresse, and with whippes  
and torments be gladde to yelde to your pleasure: for  
young men regard not, when they bee praped, but when  
they be forced then begin they to stoupe. Wherefore this  
also with paine will do that which before, while he was  
gent,



gently handled, he would not. You saie to say well, (quoth Arface) but how can I abide with mine eies, to see that body of his scorged or otherwise to be tormented? she answered again: You are to pitiful, as though a little pain wil not make him better aduised, and you with his little grieve shall haue al your desire. But you neede not with your eies see what shalbe done to him, but deliuer him to Euphrates and commaund him to punish him as it were for some other offence, so shall you not see that which will put you to paine (for it is nothing so grieuous to heare of an ill chance as with eies to see y same) and if we perceiue that he relent and chaunge his minde we may deliuer him from his paine. Arface was content to be perswaded, and sent for Euphrates the chiefe Eunuche, and commaunded him to do as they had deuised. He, as well for that he was in ielousie, as all Eunuches are, as also for other thinges that he sawe & surmised, was offreded with Theagenes, by and by laid him in irons, and tormented him with hunger and stripes, being inclosed in a darke house. And whē Theagenes who knewe the cause hereof well enough, but would saie to be ignorant, asked him why he was thus handled, he would giue him no answer: but euery day augmented his paines, and tormented him more then either Arface would, or had commaunded, and neuer suffered any man to goe in to him but Cibeles, for so had he comāndement. She came to him very oft, & made as though she had brought him meate priuily, as if she had bene soie for his mishap by reason of the acquaintance which she had with him, but in deede to see if he relented any whit for these paines, and how he was presently minded. But he plated the man a great deale more, & withstood them most of all then, and suffered his body to be afflicted: but by reason of his chastity, he took a lofty stomach to him, and reioyced, and gloried in that fortune, because though his greatest part was tormented, yet his best, & most noble

What the eye  
seeth not, the  
heart much  
not.

All Eunuches  
are by nature  
i:alous.



his part was well pleased, & so: that he now had occasion  
 to declare what good wil he bare to Caricia. He thought  
 it went very wel with him, if she might but knowe there-  
 of, and still could call her his ioy, his hart, & life. Which  
 when Cibeles saue, although she contrarie to Arfacs  
 mind (which was, that he should be but little punished,  
 vntill he relented, and not tormented to death) had  
 brought Euphrates word to augment his punishment,  
 and so could preuaile no whitte, but was quite with-  
 out hope, and she beganne nowe by experience to per-  
 ceive in what miseries he was: sometimes she was a  
 fraid of Oroondates, if Achemenes told him hereof: som-  
 time least Arface, if her loue were pertained, would  
 kill her selfe, she determined to labour contrary to all  
 that was like to fall vpon her, and with some passing  
 mischief either to execute Arfacs pleasure, and so to  
 auoide her present perill, or else to take away all that  
 might make ought against her, by killing of them  
 all. And in that mind she went in to Arface, and saide:  
 mistresse, we lose our labour. For that obstinate fel-  
 lowe relenteth no whit, but is more wilfull, and hath  
 Caricia alwaies in his mouth, and comforteth him selfe  
 with her name, as if it were the dearest thing in the  
 world to him. Wherefore if it please you, let vs as the  
 proverbe saith, cast our last anchoze, and seeke some  
 meanes to make her away, which is so great a let to vs.  
 For if he shall knowe that she is dead, it is like that  
 he will change his minde, when he shall be out of all  
 hope of her loue. Arface was ready to beleue her, for that  
 through her words, the ielousie that she was in a good  
 while before, was now by anger increased, and sayde:  
 you giue mee good counsell, I will take vpon me to com-  
 maund this stop to be remoued. Who wil do your com-  
 mandement in this point (quoth Cibeles) For although  
 you haue all things in your hands, yet the lawes will  
 not let you kill one without the iudgement of the Persi-



an magistrates. You shall haue neede therefore to take great heed howe you accuse the maide, and then it is doubtfull whither we shall be able to proue that which we lay to her charge. But if you shall thinke it good (for I am ready to do any thing for your sake) I wil dispatch this matter with payson, and by meanes of a subtil cuppe, ridde our aduersarie of her life. Arsace allowed her deuise, and bad her put it in practise, and shee went about it forthwithall. And when shee found Carichia weeping and making great moane, and did nothing but deuise many wayes to die (for by this time she perceiued in what case Theagenes was, although Cibeles at the first had by diuerse subtil meanes deluded her, and made sundry excuses, for that shee saw him not as shee was wont to doe,) shee said: unhappy creature wilt thou not yet leaue to pine thy selfe, and consume away to no purpose? beholde, Theagenes shall be sette at libertie this night, and come to thee, for our mistresse, who for a certaine offence that he committed in seruing her, was angered, and commaunded him to ward, hath promised this day (partely at my request) to set him at liberty & to celebrate a sumptuous feast according to the custome of this countrie. Wherefore arise, and be merry, and at length yet eate somewhat with vs. How should I beleue you (said Carichia?) for your continuall lying hath so ofte beguiled mee, that I cannot giue credite to any thing that you say. Then said Cibeles, I sweare vnto you by all the Gods, that all your businesse shall be dispatched this day in such sort, that you shall neuer neede to take more care hereafter, if you kill not your selfe before, by restraining thus many daies from meate. Wherefore eate some bitte of that which is provided at this time. Carichia was content with much a doe, neuertheless shee doubted that shee would deceiue her as many times shee had done before, but because of her oth she partly agreed, and was glad to take holde of that which

Cybele goeth  
about to poi-  
son Carichia.



## The Æthiopian Historie

We soone be-  
 leue what we  
 would haue  
 come to passe.  
 Cybele doth  
 fall into the  
 pitte that shee  
 digged for Ca-  
 riclia, wherby  
 we may see  
 that euil cou-  
 sell is wroght  
 to him that  
 giueth it.  
 The property  
 of poyson.

which was promised: for the minde doth quickly giue  
 credite to that which it earnestly desireth. So they satte  
 downe together, and did eate. And as Aura serued them  
 of drinke Cibeles beckened to her that shee should bring  
 first to Cariclia the poisoned cuppe, and after her shee  
 dranke her selfe of another cuppe. Shee had scante  
 drunk it off, but shee beganne to swell and was cruelly  
 tormented within: wherfore she poyzed out that which  
 was left, on the ground, and looked cruelly vpon the  
 maid. Cariclia was abashed, and sore troubled with  
 this, and beganne to stay her vpight. So were all the  
 reste that were there. For a cuppe impoisoned is swif-  
 ter then any arrowe, and is of force sufficient to kill,  
 one that is yong and lusty: but then when it was in an  
 olde, and drie body, it creapt into the principall partes  
 of her, soner then any man could tell the tale. Thus  
 was the old woman consumed, and all her members  
 were with the pinching of the poison dissolued, and  
 quite without life, and all her body was very blacke.  
 But verily I thinke that her crafty minde was more  
 mischieuous, then the poison was, in as much as Cibeles  
 nowe yeelding vpon her ghost, forgot not her subtile deu-  
 ses, but partly by signes, partly by vnperfect wordes,  
 and dying speech, shee signified that Cariclia was shee  
 who had poisoned her. So the old woman died, and  
 Cariclia was bounde, and brought streight way to  
 Arsace, who asked her, whither shee had prouided that  
 poyson, and threated to torment her on the racke,  
 if shee woulde not confesse the trueth. Nowe was  
 Cariclia a strange sight to those who looked vpon her,  
 for shee was not sadde, nor bare any countenaunce that  
 might argue a faint hart, but came smiling befoze her, &  
 made no account of that she had in hand, either for that  
 shee passed not of that slander because she was guiltlesse,  
 or else for that if Theagenes were not aliue, shee would  
 also die, and esteemed it a vauntage to take vpon her a  
 deede



dede which other menne had done. And said: Follie  
 dame, if Theagenes be alive, I say that I am not guiltie  
 of this murther. But if he haue miscarried through thy  
 mischieuous attemptes, thou shalt neede no tormentes  
 to make me confesse the fact. I am shee who hath killed  
 thy nurse, that hath brought thee vp so wel, and taught  
 thee so much good, Kill me out of hand: for I could doe  
 Theagenes no greater pleasure, who by good right hath  
 resisted thy wicked deuises. These wordes made Ar-  
 face madde, and when shee had commaunded her to be  
 beaten, shee said carry this queane away bound as it  
 is, and shew her to her goodly lover, who is in like plite,  
 and when you haue bound her hand and fote, commit  
 her to Euphrates also to be kept untill to morrowe, to  
 be condemned to death by the Persian magistrates. As  
 shee was lead away, the maide who was Cibeles cuppe-  
 bearer (shee was one of the Ionians, which at the first  
 was willed to wait vpon them) whither it were for good  
 wil which she bare to Caricia by reason of the acquain-  
 tance and familiaritie which she had with her, or mo-  
 ued by the will of God, wept and lamented pittifullie, &  
 said: O unhappy woman which is without all fault.  
 They who were by, wondered at her, and compelled  
 her to tell plainly what she meant. When she confes-  
 sed how she her selfe gave Cibeles that poyson; and had  
 receiued it afoze of her to geue it to Caricia. But shee  
 either tronbled with the strangenes of the fact, or els  
 called hastily vpon by Cibeles, who had her bring y first  
 cuppe to Caricia, changed the pots, and gave the olde  
 woman that wherein the poyson was. So shee was  
 carried forthwith to Arface, and was very glad if Ca-  
 ricia might be excused of this fact, for euen the very  
 barbarous people haue pittie vpon a gentle and noble  
 countenance. And although the mayde said the same  
 to her, yet she preuailed nothing, but Arface commaun-  
 ded her also, as helping and consenting thereto, to bee  
 put



put in prison, and kept to iudgement. The Persian magistrates in whose handes it was to determine controuersies, and punish offences as touching the weale publike, were sent for in hast to sitte in iudgement the next day. And when they were come, and satte, Arface accused her for poysoning her nurse, declaring all that had happened, and would oft moist her wordes with teares, because shee was spoiled of her, whom shee accounted more deere then any other thing, and aboue all other loued her best: shee tooke moreouer the iudges to witnesse howe shee had entertained Caricia being a straunger, and sheued her all manner of courtesie, and was now thus wronged in steede of thanks, which shee had well deserued. So be short Arface laide soe accusations against her, but Caricia made no aunswere, but confessed the fact againe, and said that shee gaue her the poyson, and moreouer shee added, that she would haue poysoned Arface also, if shee had not bene preuented, and many other things else, and euer among would she directly raile vpon Arface. For after she had bene the night past with Theagenes in prison, and conferred with him of all their affaires, to and fro, and had concluded that if neede were, she should willingly die any manner of death whereto she should be condemned, and to depart out of a life full of troubles, and endlesse trauels, and cruell fortune, and belike had giuen him his last farewell louingly, and taken the iewels that were laide forth with her, which shee was euer accustomedly wont to beare priuily of purpose, and tied them at that time about her in a bagge, to the intēt that they should furnish her buriall, she confessed euery accusation that was laide against her, and refused no manner of death, and rehearsed her selfe many things also whereof shee was not accused. Wherefore the Iudges made no delay, but had almost adiudged her to a more cruell and Persianlike death, yet because they were moued with  
her



her countenance a little, and yonge surpassing beautie they condemned her to be burned with fire. Then was shee had away presently by the executioners, and carried a little without the citie, all the while she was led forth, one made a crie, that she should die for poisoning, wherefore a greate company more followed them out of the citie. Some whereof sawe her as shee was ledde, other hearde thereof by reporte, whiche quickly flew ouer all the citie, and so hastened thereto. Arface came also, and sawe that whiche happened from the wall: for shee thought it a paine, if she satisfied not her selfe, for seeing her die. When the executioners had layde a greate deale of towde together & put fire thereto, that now it began to flame, Caricia prayed them who led her, to giue her a little leane, & promised that she would goe into the fire alone, which graunted, shee sayde with a lowde voyce: O sunne, and earth, and all you blessed creatures, that are aboue and vnder the earthe, which see and take reuenge of all wicked workers. You are witnesses that I am not guilty of that wherof I am accused, and that I am willing to die, for the intollerable griefes of minde which burthen me, vouchsafe to take me into your hands gently. And in all haste take reuenge of this shamelesse Arface, who hath defiled her selfe with so many filthie factes, and is a harlotte, and dothe all this to robbe me of my husbände. When she had saide thus, euery man that was there sayde somewhat to that she had spoken: wherefore some would haue the execution stayd till an other time of iudgemēt, and some were ready to take her away: she preuenting them all, wente into the middelt of the fire, and stode there a good while without harme, & the fire went euery way aboute her, and would not appoach neere her, so it hurte her not, but gaue place when she came thereinto, by meanes whereof she was with the lighte that was aboute her, made sayzer, and wondered at the



## *The Ethiopian Historie*

more, by reason of her beautie, so that in a manner she was married in a fiery chamber. She went sometime into this side, and sometime into that, maruiling what it meant, and halsted to be dead, but it preuailed not, for that the fire alway gaue place, and as it were fled from her: the tormentors ceased not but layd on more wood, and reede. (Arsace, with threating countenance charging them so to doe) to make it burne more vehemently: but it did no good, saue that it troubled the citie more, which supposing that she had helpe from heauen, cryed out, the woman is cleane, the woman is not guiltie, wherefore they came to the fire, and put aside the tormentours. The first that so did was Thyamis (for by this time was hee come, being admonished of that which was done, by the great bzuite in the citie) and hee encouraged the people to helpe her, and being in will to deliuer her, they durst not come neare the fire, but willed her to come forth. For she that had bene in the fire without harme, if she were to come out thereof, neede feare nothing. Which when Caricia sawe and heard, thinking also her selfe that God had preserved her, thought it best not to be vnthankfull to him, nor to set light of that benefite, but leapt out of the fire. Wherewith the people, what for ioye, and wonder, gaue a great shout, and thanked the Goddes for the same. But Arsace not well in her wits, skipte from y<sup>e</sup> walles, and came out at a posterne with a great company of her garde, and other noble men of Persia, and layde handes vpon Caricia her selfe, and looking frowardly vpon the people, said: are you not ashamed to goe about to deliuer a gracelesse woman, a witch, and a murtherer, taken with the dede doing, and confessing the same, from her deserued paine? Seeing that in your so helping such a wicked queane, you strue against the lawes of Persia, and against the king hym selfe, his deputies, nobles, and iudges also. Verhappes you  
you



you be deceiued, for that shee burned not this day, and  
therefore you ascribe that hap to the Gods. Will  
you not bee wiser, and vnderstand that this is a great  
prose of her witchcraft, who hath such store of sleights,  
that shee can withstande the strength of the fire? Come  
you to morrow into the Counsell house, if you will, for  
it shall bee by all your consents: there shall you heare  
that shee will confesse the same, and shall be conuinced  
by such of her fellowes as are priuie thereto: and I keepe  
in prison. And therewithall shee carried her away, hol-  
ding her by the necke, and commaunded her garde to  
make her rone. But some of them were angry, and in  
minde to withstand: other gaue ouer, because they were  
somewhat blinded with the tale of poysoning, but most  
for feare of Arsace, and her authoritie. When was Ca-  
riclia deliuered to Euphrates agayne, to bee kept to a  
newe iudgement, and had more prons layde vpon  
her. The greatest comfort that shee had in this aduer-  
sitie, was that she had time to tell Theagenes of her af-  
fares, for this was Arsaces inuention too, to put them  
to more paine, that the young creatures being in one  
place prisoners, might beholde either others torments  
and græfe, for shee knewe well enough that a louer is  
more grieued at his frendes paine, then his owne dis-  
eale. But they counted this a comfort, and to be pat-  
hed alyke they thought it a bauntage, and if either  
had lesse torments then the other, eche supposed hym  
selfe banquished, and as it were more faint and weake  
in loue. For now was it lawfull for them to be together,  
and encourage eche other to take in goodly wise what  
fortune so euer came, and refuse no perill which should  
insue of their vnfained chastitie, and stedfast faith.  
After they had continued their talke of such matters, as  
is likely they would talke of (who neuer hoped to talke  
together againe) til it was night, and had satisfied their  
selues as well as they might: at last they fell into com-  
munication

A louer is  
more grieued  
at his frendes  
harne, then  
his owne.



## The Ethiopian Historie

communication of the miracle which happened about y<sup>e</sup> fire. Theagenes referred the benefite thereof to Gods goodnes, who had saved her being guiltles, from Arfaces unjust slaughter. But Cariclia seemed to doubt thereof. For (quoth she) this strange kinde of deliuerie may be thought in deede to procede of God. But still to be afflicted with such miseries, and torments without all measure, is rather a token of those who are plagued by God, and are like to fall into greater inconueniences, except there be some more hidden myserie which casteth into extreame perill, and when al hope is past, findeth a remedy. When she had said thus, and Theagenes willed her to take all in god part, and be of a godlier minde, she cryed out aloud, the Goddes be saourable to vs. Now I remember what a dreame or vision I had this last night, but had forgotten it befoze, I know not how. It was a true verse, and noble Calasiris expounded the same to mee. The meaning whereof was thus:

Why the fire  
touched not  
Cariclia

By vertue of Pantarbe, let feare  
of fire remooued be:

An easie thing to Parcat is  
though els right strange to see.

Theagenes also when he heard this, was moued like ~~those who have some diuine spirite, and gaue as great a~~  
~~leape as his hands would let him,~~ and said: the Goddes in deede be god to vs: for I also am made a Poet by remembering an answer which some like spirite gaue me, whether it were Calasiris, or any other of the Gods in Calasiris saue me, who seemed to say thus to me:

To morrow shalt thou with the maide  
escape Arfaces band:

And soone be brought with her into  
the Aethiopian land.

As for me I can wel gesse wherto this oracle tendeth. The land of Aethiopia seemeth to be that which is vnder the ground. With the maide, that is to dwell with

Proserpina



Proserpina. And the escapinge of Arfaces band, to be a departure of the soule from the body. But what should your verse meane, wherein is so many contraries: for Pantarbe, signifieth all feareful, & yet it would not haue you be affrayde of the fire. Then sayd Caricia, my deere harte Theagenes, our continuall calamitie maketh you take all at the worst. For commonly men applie their minde to that which accustomedly happeneth. But I thinke that this answer seemeth to fore-  
 shewe better lucke then you suppose. So that I perhaps shalbe the mayde, with whom you haue a promise that you shall recouer my countrie Aethiopia: when you shal be deliuered out of Arfaces bands. But how that same shalbe donne, we knowe not, neither is it incredible, but it is possible for the Gods to do it, and let them see thereto who giue vs these answers: for as touchinge that which was foreshewed of me, it is fulfilled as you your selfe know, and I liue of whom there was no hope at all, and I, who then carried mine owne lastie aboute me, was ignoraunte thereof: but now me thinkes I vnderstande it. For where as at al times before I carryed with me the tokens that my mother layde forth with me. At that time, aboue all other when I looked for my laste iudgemente, I priuily tied them aboute me, that if I were saued, they might finde me such things as were necessary for me to liue by: but if I miscarried, that they shoulde bee my laste ornaments, and due furniture to my buryall. Amonge these, Theagenes, whiche are Jewels of a grate value, and very precious stones of India, and Aethiopia, there is a ringe which my father gaue vnto my mother when he was ensured to her, wherein is set a stone called Pantarbe, and aboute it are certaine holy letters written, to be shorte, that ringe hath some heauenly vertue whiche withstandeth fire, giuing them grace that haue the same, neuer to be en-  
 damaged with it, which also perhappes by the will of



## THE *ETHIOPIAN* HISTORIE

the Goddes hath preserved me. Thus may I thinke, because Calpurnis told me the same was written in my fates, wherein at this time is the rest of my stuffe wrapped. This is probable and like to be true (quoth Theagenes) because of your delivry. But what other Pantarbe shall we have to ayde us out of the next daies danger: for the most wicked Arface doeth not promise immortallitie for avoiding the fire (which I would to God might happen), but deviseth in the meane time some other new and strange punishment. And I would to God that he would condemne us both at once, to one kind of death, verily I would not call that death, but a rest from all our troubles. Be of good comfort, quoth Caricia, we have another Pantarbe, this promise which was made us this night past, and if we trust in God, eyther we shall have more pleasure if we be saved, or die with better mindes if neede require. Thus were these occupied, sometimes lamenting & bewayling more either for others, then for their owne estate, sometime would they take their last leave, and make a new promise, & sweare by the Goddes & their present fortune, that they would holde their fayth in love inviolable to the death. Bagoas and the fiftye Horsemen which were sent with hym, came to Memphis late in the night, whē al were a sleep, and when he had waked them who laye nere the gate, softly, and told them what they were, and were known, they went into the gates altogether in hast. There Bagoas left his horsemen, inclosing the Deputies Lodging round about with them, that they might be ready at defence if any man would withstand them. Him selfe went out by a certaine posterne, which the other knew not, and having with small a do broken downe a sider dore, and tolde him who dwelled thereby, what he was and commaunded him to make no noyse, he went to Euphrates, knowing the way redily by continuall use before, and yet the moone shone a little. Whom, finding

Bagoas com-  
meth to Mē-  
phis, & taketh  
away Thea-  
genes and  
Caricia.



him in his bed, he awoke, and as he was a little, and  
asked who was there; he bade him peace, saying, it is  
I, by one bring a candle hither: then he called a  
boy which waited upon him, and bade him light a can-  
dle, and awake no man else; when the boy was come,  
and had set the candle on the candlestick, Euphrates  
said, what means that you come so suddenly, and not  
looked for? I need not, answered he, be many words,  
but read these letters, and make this seal, and un-  
derstand that it is Oroondates that giveth this charge.  
and think that it is good to fulfill the contents of them.  
As soon as Euphrates had read both the letters, he  
said, Arsace will be sorrowfull, and at this time is in  
great perill, by reason that she hath had an ague, which  
I thinke the Gods have sent her yesterday, and now is  
she in a burning heate, so that we have small comfort  
of her life, I would not deliver this letter unto her,  
though she would aske for it, who rather would die her  
selfe, and kill all us too, before she would deliver these  
young folks to you, & know that you come in due time,  
and take them with you, & helpe them all that you may,  
have pittie upon them who are pittifull and unhappy, &  
have bene afflicted five hundred wayes soe against my  
will, but Arsace gave countenance. Wary they  
are (as may appeare by them) of a good stroke, and as I  
by experience have seene, very modest in all points, and  
so he led him to the prison. When Bagoas sawe the young  
prisoners, though they were pined away with torments,  
yet he wondred at their tall stature, & excellent beauty,  
they were troubled a little, because they thought that  
Bagoas came at such untimely season by night, to geve  
them their last and deadly judgement, yet they took  
heart unto them, and looked chearefully as though they  
cared for nothing, and gave them who were there, ma-  
nifest tokens that they were very glad thereof. When  
Euphrates came nax, & set to his hands to take away



The eye of iu-  
stice doeth  
bring to light  
euill deedes,  
be they neuer  
so closelie  
done.

the stocks wherunto their hands were tied. The age-  
nes cried out: O godly Arface, she thinketh to hide her  
mischēuous deedes by night and darkenesse, but the eye  
of iustice is quick to reprove, and will bring to light, all  
wicked deedes, be they neuer so closely and priuilie  
done: but doe you as you are commanded, and whe-  
ther it be fire, water, or sword, that is appointed for  
us, let us both together, and at one time, haue one  
manner of death. Cariclia made the same petition too.  
Wherefore the Eunuches wept (for they partly under-  
stode what they said, and brought them out with bands  
and all. When they were out of the deputies house, Eu-  
phrates carried behinde, and Bagoas with the horsemen  
that came with him, took off many of their irons, & left  
them no more but so many as might keepe them safely, and  
not annoy or hurt them, and set them upon horses, and  
going round about them, went as fast as they could  
to Thebes. When they had ridden all the night af-  
ter, and till thre a clocke at after none the next daye,  
and neuer alighted, and then not able to abide the heate  
of the sunne, as is like in the middell of the Summer, in  
Aegypt, and hauing a will to sleepe, but most for y they  
saue Cariclia weary of riding, they meant so ride some-  
what aside, to ease them selues, and bayte their horses,  
and let the mayde rest. There was a little hill upon  
the banke of Nylus, about the which the water went,  
not keeping his straight course, but was turned in  
manner halfe round, so that it made the place like a lit-  
tle Island, that which was thus compassed w the water  
was full of ranke grasse, by reason that it was so nere  
the water, so that it was very good for cattel, and horse  
to feede in: it was shadowed moreouer with trees of Per-  
sia, and great figge trees, and such other as doe com-  
monly growe about Nylus. There Bagoas, and his com-  
pante alighted, and bled the trees in steade of a Tent,  
and did eate meate him selfe, and gaue Theagenes, and  
Cariclia



Cariclia some too, who at the first would eate none, saying: it was needelesse for them to eate, which should by and by be slaine, but that he compelled them in a manner, and perswaded them as well as he could, that there was no such matter, and he told them that they should be carried to Oroondates, and not be killed.

When the heate of the day was past, and the sunne shined on their side, and out of the west there came one on horse backe to Bagoas, who for hast that he made, panted himselfe, and his horse had sweatte so much, that he could scant sitte vpon him. And when he had said somewhat to Bagoas secretly, he made no more hast, but held downe his head a little, and as it were mused at that which was told him, and after saide: Strangers be of good chere, you are reuenged of your enimie, Arsace is deade, who when shee heard that you were gone, hanged her selfe, preventing by her will, death which necessarily should haue ensued. For shee could not haue escaped Oroondates, and the king without punishment, but either shee should haue bene put to death, or continually shamed all her life after. Such worde doth Euphrates send by this messenger. Wherefore be merry, because I knowe well ynough you haue hurt nobody, and she that hurt you, is dead. Thus said Bagoas to them, not speaking Greeke very well, but letting many false phrases escape him, yet he staied not, but tolde them, for that he was partly gladde himselfe, because he scant was content with Arsaces forwardnesse: who while shee liued, played the tyrant, and also to chere, and comfort the yong folkes. For he hoped that Oroondates would accepte well of his paines, (which was a hard matter) if he could keepe the young man well, whose comelinesse would staine all the other courtiers: and the maide of such singular beautie, to be his wife after Arsaces death. Theagenes, and Cariclia were very gladde of these newes & thanked the mightie

Arsace hanged her selfe, after she heard that Theagenes and Cariclia were gone.



## VII The Ethiopian Historie

What some  
would do, to  
be reuēged of  
their enemies.

Celerity is a  
principal ver-  
tue in warre.

Goddes, and iustice therefore. ~~For~~ then they thought they should haue no more paine, though they had neuer so ill lucke, seeing that their mortall enimie was dead, so great pleasure haue some though it were to die, so that they might die with their enemies destruction.

When it drew toward night, and the heate beganne to abate, so that it was better to trauell in, they set forward, and roade al that enening, and the night, and the next morning, making the more hast to take Oroondates at Thebes, if they might, but they lost their labour. For after that one of the host met him, & told him that the deputie was not at Thebes, & y he himself was sent to take vp all the souldiers that were in wages, though they were any where in garrison, & bring them to Siene, whither he willed them to go: so al was in trouble, and hurly burly, and it was to be doubted that the city was taken by reason that the deputie came too late, and the Aethiopian armie vled such celeritie, that it was there before any newes came, that it was coming. Bagoas leaue his intended iourney to Thebes, and went to Siene, and being now almost there, he fell into the Aethiopian scout, a valiant crew of lustie souldiers, that were sent before to spie the countrie, that the great army might haue safe passage, who at that time, as well because of the night, as also so that they were not very skilfull of the countrie (so so they had commission to lay their ambushment wheresoeuer they saue any commodious place) hidde them selues vnder certaine bushes for their owne defence, & the better to grieue their enemies too, and slept not. Early in the morning whē they heard Bagoas, and the other hoysmen ride by, and saue that they were but a few, they suffered them to ride on, and when they knew certainly that none followed them, they brake out with a great noise, and pursued them. Bagoas, and the other hoysmen that were with him, being amased, as well with their soudaine crie, as also  
for



so, that they knew them to be Aethiopians, by their colour, and themselves not able to withstand the number (for they were a thousande sent to spie the countrie in light harnesse) carried not so much to looke them in the faces, but fledde, not so fast at the first, as they might, because they would not haue their enemies thinke that they would flie in hast. These chased them, and sent out about two hundred of the people called Trogloditæ. The Trogloditæ are a people of Aethiopia that liue in husbandrie. They border vpon the Arabians. They were very swift of nature, and practise the same from their youth. They neuer weare heauie armour, but vse slinges in battaile, and suddenly inuade their enemies, and so indamage them. If they perceiue that they be too weake, they flie: their enemies neuer pursue them, for that they knowe they are ouer swift, and will hide themselves in euery corner. Thus these overtooke the horsemen, being themselves on foote, and wounded them in casting out of their slinges. But when they returned vpon them, they would not abide by it, but fled backe by litle and litle to their fellows: which when the Persians perceiued, they despised the because they were no more: wherefore they chased them as fast as they might, & when they had folowed them a litle, then roade they forward againe with as much speed as they could, and spurred their horses, and gaue them all the raines at will. By which meanes some escaped, and fledde vnto a hil that standeth by Nylus, vnder the which they couered themselves that their enemies might not see them: but Bagoas was taken because his horse stumbled, and he fell, and hurt his legges that he could not surre-  
 if. Theagenes also, & Cariclia were take prisoners, who thought it shame to forsake Bagoas, whose good wil they had tried toward them already, and hoped to find more at his handes afterward, and therefore carried by him, partly for that they could not flie, but especially as I thinke

What people the Trogloditæ are, and the manner of their country.

Theagenes and Cariclia are taken prisoners of the Aethiopian foreriders.



## I DE ÆTHIOPIAN HISTORIE

thinks willing to yelde them selues to them. When Theagenes saide to Caricia, thus is our dreame come to passe: these be the Aethiopians, in whose land it is our destinie to come. I am determined therefore to yelde to them, and committe our selues rather to doubtful fortune with them, then to present perill with Oroondates. Caricia vnderstood all the matter, which was now led thereto by destiny, as if she had bene taken by the hand, and conceined better hope in her mind, supposing those who tooke them, rather to be their friendes, then enemies, yet shee told nothing to Theagenes of that shee thought, but said: shee was well content. When the Aethiopians were come to the, they knew Bagoas to be an Eunuche by his face, but made further inquirie what these should be, because they sawe them bounde, and without harnesse, of an Aegyptian of their own company, and another who could speak the Persian language, thinking that they should vnderstand either both, or one of them at the least. For espialles, and foreriders are taught of necessitie to haue such with them as can speake the language of the inhabitauntes, and their enemies, that they may the better vnderstand that, wherabout they are sent. After Theagenes, who by continuance of time had learned the Aegyptian tongue a litle, and could answer to a short question, had tolde them that he was the chiefest seruant about the Persian deputie, and them selues Greekes, taken prisoners first by the Persians, but now through better fortune of the Aethiopians, they determined to saue their liues, and take the prisoners and make a present of their first pray to their king, of the chiefest inel his Persian enemy had. For Eunuches are in the courts of Persia, eyes, and eares too, who because they neither haue children, nor kinfolkes, to whome their mindes might be bente, they depende onely vppon him who hath committed him selfe to them, and they thought that the two young folkes

In what estimation Eunuches are in the court of Persia.



young folkes would be a goodly present to waite vpon their king, and grace to his court. And thus they sette them vpon horses, and so carried them away, because else he being wounded, & these hindered with their bandes, could not goe so fast as they. Surely that which was done, was like a prologue of a comedie, strangers being prisoners, who a little before were afraid still of death that they saw before their eyes, were not now carried any more captiue, but garded with a number of such, as should within a short time become their subiectes, and in such case were they.

In what case Theagenes, & Caricia were

## The ninth booke.

### The contents.

This booke containeth the siege of Syene, in which was Oroondates, and the drowning of the countie round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was giuen vp: then the falschod of Oroondates by stealing souldainly away to Elyphantina. After this is described the great battell betweene Hydaspes and Oroondates, in which Oroondates was overcome, and taken prisoner, and yet in the end pardoned. After this Hydaspes vieweth the prisoners, and disposeth them diuersly.



**B**y this time was Syene besieged round about, and inclosed with the Aethiopian army, as if a man would haue set nets about it. For Oroondates when he heard that the Aethiopians were at hand, and that they left Cataraetz, & came to Syene, got into the towne before them a litle, and closed vp the gates, and when he had planted his slinges, and other ordinaunce vpon the walles, he waited to see what they would doe. Hydaspes king of Aethiopia, hearing a great way off, that the Persians were entred into Syene, by

Syene besieged by Hydaspes, and the feats of armes wrought before the same.



## *The Aethiopian Historie*

Theagenes &  
Cariclia, pre-  
sented to Hy-  
daspes.

Gold serueth  
for such uses  
in Aethiopia,  
as yron doth  
in other coun-  
tries.

by his spies, and for all that he vied the same celeritie in their pursuit, by which he was in hope, he should haue bene before them, yet came short, lodged his armie before the citie rounde about without any skirmishe, as if he should haue sitten at a play, & filled all their countreis with thre score hundred thousand men and cattell, so that they drane them into a streight corner. There his espialles finding him, presented their prisoners, he took great pleasure to looke vpon the yong couple, and had good affection to them in his minde, as those that should be his owne children afterwarde, although he knew not so much, but especially he accompted it good lucke that they were bounde. And saide: loe at the first the Goddes deliuer our enemies to vs in bandes, and seeing that these be the first prisoners, they shalbe kept to the ende of the warre, to be sacrificed at our triumph to the Goddes, according to the olde custome of the Aethiopians. After he had rewarded his spies, he sente them and the prisoners to their impedimentes, and set a company to keepe them, which could well speake their language, and gaue them streight commaundement to looke well vnto them, and let them fare of the best, and keepe them from all manner of vncleannesse, as things appointed for sacrifice ought to be kept, and that their bandes should be chaunged, and haue chaines of golde for them. For wherefore so euer yron serueth in other countries, gold serueth in Aethiopia, and they did as they were commaunded. When they took off their former chaines and without doing any thing els put them in comfort, that they should lye more at ease, and fitted for them fetters of gold. Theagenes laughed and said: good lord, whence cometh this trimme chaunge? Cruely fortune flattereth vs wonderfully, we chaunge yron for gold, and in prison we are enriched, so that we be more worth in our bandes. Cariclia smiled to, and would haue him of an other minde, and therefore brought



brought him in remembrance of that which the Gods had foretold unto them, and so put him into better hope. But Hydaspes himself assaulted Siene, and where as he thought before, that with his great host at the first approach he should have overthrowen the towne walles and all, he had almost bene then repulsed of the that kept the same, who dallied not, but valiantly withstood their enemies force, and rayled on them spitefully to anger them the more. He very wroth that they were fully determined to indure to the ende, and had not straight yealded them selues to him, thought it good not to trifle the time with his army, and doe, nothing nor to lay such a siege whereby some might escape, and some be taken, but betterly in shorte space to spoile the towne. Wherefore he deuised such a peece of worke he parted the compasse about the walles among his souldiers, and to euerie tenne men he appointed tenne yarden, the length and breadth thereof was very great, and commaunded them to make a ditch: some digged other carried the gritte away, and some therewith did raise vp a counterwall against that which was belleged. No man durst come out of the towne, because of the great armie, to hinder or lette the worke that it might not be made round about the towne, and their slinges, and other engines serued to no purpose, because they saw that the space betwene the two walles was so great, that they who made the ditch, were without their daunger. When they had some dispatched this, by reason of the great number of the labourers, he beganne such another thing. He lefte betwixt the two endes of the ditch, the breadth of one hundred fote which he ditched euen vnto Nylus, bringing the same still from the lower ground to that which was higher, and more harde. A man might haue likened that worke to a long wall, because it kept equally an hundred fote in breadth, and was so long as the ground which



## *The Ethiopian Historie*

which is betwixt Nylus and Syene, when hee had brought this to the bankes of Nylus, he turned the water into his river, which in falling from a higher place into that which is lower, and out of the wonderfull breadth of Nylus into a narrower river brought by hand, made a great noise, as well at the entrie therinto, as also in the ditch whē it was in, so that they might heare it, that were a great way off. Which when they who were in Syene sawe, and understoode into what danger they were brought, because he meant by so compassing them about, to drowne their towne, so that none of them might flee, for that they were so inclosed with the walles, as well by land as water, and that they could not be assured, though they abode within they made a good shift, as the time would suffer, to save themselves. First, when the gates, and the boorde work about them fayled, they laide upon it plaister, and pitch, to make it the surer, and they underpropped their walles that they might stand the stronger. Some brought earth thereto, and some stones, many brought olde timber, and every man that which was next hande: no man was unoccupied, but women and childe, yea and old men too laboured hard. For danger of death refused the ayde neither of any age, or kinde. The sturdier young men, and those that were in wages, were set to make a little countermine that should stretch to their enemies fortresse, the manner whereof was thus: they digged a pitte almost five yardes right dowlne, harde by the wall, and there laide a sure foundation. Then digged they forwarde, streight to their enemies Bulwarkes by Torch light, and those that came after in order, conveyed the grypt from those that went before, and caried it into a certaine part of the citie, where their Gardenes were. And this did they for this purpose, that if the water came into that place which was without earth, it might haue a way to breake out, and fall



fall away. But this calamitie prevented the redines  
of the citizens. For Nylus hauing now passed the long  
ditch, fell very fast into the rounde River, and flowing  
euerie where ouer the Bankes, drowned all the space  
betweene the two walles, and made it like a standing  
Boole. And thus was Syene made an Island, and a citie  
which standeth in the midst of a countrey, was com-  
passed about with water, and beaten vpon soare with  
the waues of Nylus. The wall of the towne withstode  
the force of the water but one day. But as sone as the  
water increased and wared high, so that it sunke into  
the ground, by reason that it was blacke and fruitefull,  
and wetted somewhat deepe, and tooke the foundation  
of the wall, so that the weight aboue began to shake,  
e do as though it woulde fall in euery place, where  
the softnesse of the earth caused it to shrink, in suche  
sort that all their prouision trembled, and the warders  
vpon the wall were afraid of drowning, and by that  
time that it was night, a parte of the wall where the  
towers stode, fell downe, not so that the fall was lesse  
then the water, nor able to receiue the same, but that  
it was five yardes higher, so that almost it put them all  
in feare of drowning. Wherefore there arose a pittifull  
crie of all manner of folk as that were in the ritle, so that  
their enemies might heare it, who lift vp their handes  
to heauen, and called to the Goddes for helpe, which  
was all their hope that was left, and humbly besought  
Oroondates to sende Messengers to Hydaspes, to in-  
treate of peace. He was content, now being made the  
seruant of fortune, where he neuer so loath. But how  
hee shoulde sende to his enemies, because the waters  
went rounde about him, he could not tell, but as ne-  
cessitie taught him. For when he had written what  
he woulde, and tyed it to a stone, with a sling he cast the  
same in steepe of a messenger, to his enemies, by that  
meanes sent he his humble prayer vnder the sea. But he

Syene a par-  
terne of a mi-  
serable be-  
sieged citie.



## The Ethiopian Historie

lost his labour, for that the strength of the sling coulde not overreach the length of that space, but fell into the water before it came to them. He cast againe in like sort, and was deceived: so did all the archers, like such as contended to shote at some marke, and laboured to shoot beyonde the drowned ground. Last of all they helde up their handes to their enemies that stode on their fortresses, who had good game at their miseries, and declared by signes as well as they could, what those throwes meant: sometime they helde up their handes before them, like such as craved mercie: sometime would they holde them behind their backs, in token that they were ready to receiue bandes, and become their bondmen. Hydaspes perceiued that they desired health, and was ready to graunt it them. For the enemy that yeldeth, doeth make, and in a manner force a noble man to be gentle. But because he had no ready way thereto presently, he determined to trie them better. There were certaine boates which he suffered to come out of Ny-lus into his ditch, and there he withhelde them. When he had chosen ten of the newest of them, and furnished them with Archers, and other armed souldiers, and told them what they should say, he sent them to the Persians. They rowed in good order, that if their enemies would doe any thing that they looked not for, they might be ready to fight. Truly this was a strange sight, that a shippe should sayle from wall to wall, and a Harryer shoulde practise his skill in the midst of the drye lande, and a boate be rowed where the plowe was wont to worke. And although the toyle of warre euer deuise new things, yet then inuented it the strangest thing, when it made those that were in ships, fight with them that stode vpon the walles, and toynd two armies by sea and land together. Those that were vpon the walles, seeing the boates full of armed men dyne nere to that part where the wall was fallen downe, being

In warre be  
newe deuises  
alwaies.

men



*of Heliodorus. Lib. 9. 242*

men amazed and full of feare for their present dangers, suspected them who came for their safetie (because in extremitie, all that happeneth is feared and suspected) and so cast stones, and shotte toward the Ships. In such sort deale men that are in a desperate case, accompting euery small protecting of their life, a bauntage. Marry in their casting they so directed their hands, that they would not hurt them, but forbid them the land. The Aethiopians also shotte, but moze certainly, and as men that vnderstode not the Persians minde, and killed them by two or thre at once, so that some of them suddenly wounded, fell ouer the walles headlong into the water. And the skirmish had bene worse while the one spared, and did but defend them from land, and the Aethiopians fought very angerly, if a certaine olde gentleman of Syene had not come and spoken thus to them on the walles: O mad men, and too much amazed with your miseries, doe we now keepe them off, whome wee humbly prayed to helpe vs before, seeing that they come to vs contrary to all hope? Who if they come frendly, and bring vs peace, they shall be our sauiours, but if they meane to deale like enemies, they may with little labor be slaine when they be landed: but what shal wee be the better when we haue slaine these, seeing that so black a cloude hangeth ouer our heads, both by water, and by lande? Why doe we not rather let them come in, that we may vnderstand what they haue to say? Euery man thought that he said well. The deputie also commended his deuise. Wherefore euery man went vp and dolone and layde his weapons aparte. When that space betwene the towers was without defendaunts, and the people gaue them a token with a banner that they were content that they should lande, the Aethiopians came nere, and as it were preached out of their ships to the besieged company thus: ye Persians, and men of Syene, y be here, Hydaspes king of the East and West Aethi-

In extremities  
euery thing  
is scarcfull

A wise oration  
of a gentleman  
of Syene.

The oration  
of Hydaspes  
souldiers be-  
sieged in  
Syene.



## The Æthiopian Historie

wherein Hy-  
daspes is  
commended  
for all the vir-  
tues requisite  
or needefull  
for a king.

The folke of  
Oroondates.

opians, and at this time yours also, knoweth both how to overcome his enemies, and is redy of nature to graunt mercy to them that humbly aske it, iudging that to be y<sup>e</sup> vertue of his souldiers manhood, but this his owne praise and honour, proceeding from courtesie. And although he haue your lines in his hand, either to graunt it you, or take it away: yet because you humble your selues to him, he willethe you not to be in feare, and he will not him selfe, but giueth you leaue to appoint what conditi- ons you will, to be deliuered from this peril: for he is not minded to deale Tyzantlike with you according to his owne wil, but gouerneth mans estate with mercy with- out enmie. The people of Syene made answer, that they committed them selues, their children, & wiues to him, to doe with them as he should thinke good, and that they would render vp the citie also if they might liue, which now was in a desperate case, and vtterly lost, ex- cept the Goddes and Hydaspes doe preuent the ruinous decay. As for Oroondates, he answered that he would depart from all that for which the warre began, and that he would let him haue the citie Phylæ, and y<sup>e</sup> Sma- ragde mines, but he made request that he would not deale hardly with him, or cause him to yealde him selfe, and his army. But if Hydaspes would keepe al y<sup>e</sup> points of courtesie, he should giue him leaue to depart quietly with his souldiers to Elyphantina, which should doe him no damage, nor lift vp any weapon against hym, els he had as lieue die now as to liue any longer, & bee condemned by his king for betraying his armie: and perhappes that also would be worse, for that now he should haue but a simple and vsual death: then he should hope to haue new torments deuised for him. When hee had said thus, they desired them to take into their com- pany two Persians, vnder pretence that they should goe to Elyphantina, & if they would yeelde that were in that towne, he would doe the like without further delay.

With



With this answer the Legates departed, and took the two Persians with them, and recompted to Hydaspes how they had sped. Who after hee had smyled a little, and much blamed Oroondates for his great foolishnesse, that he being a man not in his owne power, but in an other mans, either to live or die, would argue of any conditions, said, it were very fondly done, to destroy such a number for one mans madnesse, and so he let those depart to Elyphantina that Oroondates sent, as though he cared not if they made what provision they could to withstand him. But of his owne men he appointed some to make a damme at the entrance of Nylus, into his ditch, and other some to turne the water an other way, that so the water (if there came no more in) might be the sooner auoyded out of the space betwæne Syene and them, and the harder to travell in. They began the worke a little as they were commanded, and would haue proceeded the next day, but then they could do no more because of the night that came upon them. Whereover they that were in the citie, sought all meanes they could to save them selues, and were all comforted with this health that was promised them unloked for. And those that made the mine vnderneath the ground, drew somewhat nere to the enemies ditch: which thing they guessed, because they took the measure of the space with a line, other set proppes to stay vp the walles, which thing they might easilie do, because of the stones when the wall fell inward. Yet when they had done all that they could, and thought them selues in safetie, they were not a little troubled, but about midnight a great part of the Aethiopians began to digge befoze night (whether it were because the ground was loose, and not thicke y<sup>e</sup>nough where the damme was made, and so the foundation was thoroughly wetted, or els by reason y<sup>e</sup> the workmen left some empty place in the ground, and therefore it decayed: or whether the water came into the place,



where was not grette inough laid, when the workmen were gone, & so the damme was broken, by reason that water did increafe and swell, or whither a mā may iudge it the prouidence of God, brake and made such a noyse, which so abashed them, that they knew not what was hapned, but both the Aethyopians and Syenians thought that the most part of the walles was fallen downe.

They which were in the Tents kept them selues close, because they were well, and thought they should know what it was in y morning. But the Citizens went round about vpon the walles, and seeing y all was well there, they thought that their enemies had had some mishap, until y morning toke away al this doubt, and the breach was espied, and the water suddenly auoyed. Then did y Aethiopians damme vp y entræ of their ditch, and made flood gates of wood, and laid many thousand loades of earth therein, which they fetched as well from the land as by water in their boates, and thus went the water away at length, yet could neither of them come to the other: for the earth was couered with a thick mud, and vnder that which seemed to be drie at the top, there was much wetnesse, which as well deceined men as horses. So they passed their time two or thre daies, and in token of peace the people of Syene set open their gates, & the Aethiopians laide aside their armour. And so was there a truce, yet came they not together, neither was there kept watch and warde with either of them. But they that were in the Citie gaue them selues to pastime and pleasure, for then it hapned that Nyloa the highest feast that the Aegyptians haue, fell, which is kept holy about Midsummer, at what time the flood increaseth, & it is honoured more then all other for this cause. The Aegyptians faine Nylus to be a god, & the greatest of all Gods, equal to heauen, because he watereth their country without cloudes, or raine that cometh out of the ayre, and thus doth he euery yere without faile, as wel

Nyloa a feast that y Egyptians keepe in the honour of Nylus.

Why Nylus is in such honor with the Egyptians.



as if it shoulde raine. And this is the common sorts opinion. But the cause why they gaue him so diuine honour, is because they thinke that the mixture of moyst and drie, is the spectall cause of the beginning and continuance of mans life (as for the other elements, they depend vpon these, and are where so euer these bee) and they deeme that moisture proceedeth from Nylus, and drynesse from the earth: but this euery man knoweth also. Wherby their diuines say that the earth is Isis, and Nylus is Osiris, geuing to either a new name. Wherfore the Goddesse is very desirous of his company, and reioyceth when he is with her, but loureth when he is absent, as if some vnhappy blast by lightning had touched her. This tale haue the skillfull men in natures secretes deuised, because as I thinke, they would not make prophane persons priuie of the secretes conteyned therein: but they instruct those that are desirous to knowe these priuities in their bestery by candle light. And let this suffice to be spoken at this time, by the leaue of y Gods, as for the great secretes they shal not be revealed for reuerence sake. Now let vs proceed orderly with that which was done about Syene. When the feast of Nylus was come, the inhabitants fell to killing of beastes, and to doe sacrifice, and for al that their bodies were busied with their present perilles, yet their mindes, as much as they might, were godly disposed. Oroondates wayting his time, when the Syenians were fast asleep after their feasting, conueied his army painfully out for he had secretly giuen the Persians warning before, at what houre and which gate he would go forth, euery Decurion was charged to leaue all their horses, and other cattell behinde, that they might not trouble them in their way, nor make a noyse, whereby that they shoulde be discovered, but euery man to take his armour, and a boarde, or plancke vnder his arme.

When they were come together, as he had com-

D.iii.

maunded



## 257 *The Æthiopian Historie*

Oroondates  
subtile escape  
from Syene  
to Elephantina.

mounted, he cast the bridges that every man carried, northward the Nile, and laide them in such sort that one touched an other, and so conducted over his armye with little paine and great speede, as if there had bene a bridge, for that they who came after, deliuered their bridges to them that went before. When he came to land, he went priuily by the Æthiopians, who suspected nothing lesse, nor kept watch any longer, but slept soundly, as fast as his breath would geue him leaue, and wēt to Elyphantina and was let in by and by, for that the two Persians which were sent from Syene (as was appointed) waited for his coming every night, and when they heard their watche word, they sette open the Gates. When it was day the people of Syene first knew of this escape, suspecting the same for that euery man missed the Persian that was lodged in his house, and could not heare of them, and by the bridge which they saue before the Stone. When was the citie in great feare againe, and looked for greuous punishment for this second iniurie, because they had shewed them selues so vnfaithfull to let the Persians escape, after they had found such clemencie at the Æthiopians hands. Wherefore they determined euery man to go out of the citie, and yelde them selues to the Æthiopians, and by oath to confirme their ignorance, if happily they maye moue them to pittie. When all of euery age were come together, and had taken boughes in their hands, to declare their lowlinesse and humilitie, and with tapers burning, carried all their Gods, and holy images in token of peace, and were come ouer that bridge to the Æthiopians, they fel upon their knees, and saue a farre off, and gaue all at once a sorrowfull and lamentable cry, craving in humble sort the forgiveness of their offence: and to obtaine it the rather, they layde their infants before them, suffering them to goe whither they would, so aswaging the wrath of the Æthiopians with their age,

which

A pittifull  
sight.



which was without suspicion and blame. Those children for feare ranne from their parentes and nources with a wonderfull cry: some crept in the way which went toward the Aethiopians hoste: other lay and cryed which could not speake perfectly, and would haue made any man to take compassion vppon them, because fortune euen in them printed out an humble estate.

When Hydaspes saw this, he thought that they craued mercie in more earnest sorte then they did before, and therefore sent one to knowe what they would haue, and howe it happened that they came out alone, and not the Persians with them? They told him all, the Persians flight, their innocencie, the high feast of the countrie, and howe that they priuily slept away while they were busie in the seruice of their God, and whē they had banquetted, and were fallen asleepe. Whereas perhaps if they had sene them being without armour they should not haue bene able to haue staied them being armed.

When Hydaspes heard this, he suspected (as the troth was in deed) that Oroondates woul do somewhat to entrap, and hurt him. Wherefore he sent onely for priests, & when he had worshipped the Goddess of greatest price, he asked them if they could informe him of any thing that they meant to do, and whither they were gone, and wherein was their greatest trust. They answered that they knewe nothing certainly: mary they deemed that he was gone to Eliphantina, where the chiefe strength of his army lay, & that Oroondates best trust was in his barde horses. When they had said thus, they desired him to goe into the towne as his owne, and to take from them all his displeasure. But Hydaspes would not enter into it at that time, yet he sent thither two troupes of armed men, to see whither there were any guile as he suspected, if not that they should bee a garison to defend the citie, this done he sent away the people of Syene with gentle promises, and went him



## The Ethiopian Historie

selfe forward with his army, either to receive the Per-  
 sians if they set upon him, or if they would not, to charge  
 them. He had scant sette his men in arais, but his  
 espialls gave him warning that the Persians were com-  
 ming in battall arais with banners displayed. Oroon-  
 dates mustred a great army at Elyphantina, but when  
 he sawe that the Aethiopians were so nere, and he lo-  
 ked not for them so soone, he was forced to take Syene  
 with a fewe souldiers, where he inclosed on everie side,  
 for all that he sued for safetie, and obtained it according  
 to Hydaspes promise, yet was he the falsest man alive,  
 who caused two Persians to goe over with the Aethiopi-  
 ans, under colour that they should inquire, and knowe  
 howe they of Elyphantina would make peace with Hy-  
 daspes, but in dede to understand whether they made  
 themselves ready to battaile, if he by any meanes could  
 escape, which fraudulent, and guilefull deuise he put  
 them in practise. And when he found them well promi-  
 sed, he leade them forth streight, and protracted no  
 time till he came to his enimies, putting all his hope in  
 reueritie, if he might take his enimies vnprovoked. By  
 this time either armie had sight of other, and he took  
 the field first with all the Persian banners, so that it gli-  
 shered with their silver and gilte armour, as if all the  
 place had bene on fire. For then the sunne arose, and  
 shining vpon the Persians, gave such a wonderful bright-  
 nesse from their complet harnesse, that it rebounded vpon  
 those that were a great way off. In the right wing  
 of his army he placed the Medes and Persians that dwel-  
 led not farre off, in the forefront whereof wente those  
 that were surely armed, & the archers that were lightly  
 harnessed came behind them, that they might shoote the  
 better, being defended by them. In his left wing were  
 the Aegyptians, and Africanes placed, and singers and  
 archers with them too, & them he charged off to breake  
 out and assaile the side of their enimies battaile. Him  
 selfe

The order of  
 Oroondates  
 his armie.



selfe was in the midst of his maine battaile, sitting in a chariot very brauely, inclosed therewith rounde about, for his better safetie, before whom were his baid horsemen, bypon trust of whome he ventured to ioyne with his enimies. For this is a valiant crue, and is set before the other armie, as if it were a wall that might not be battered. They are armed thus. A picked fellow of great strength putteth bypon him an helmet arrounding, which is as fit for him, as if he should put on a visarde in a maske: this couereth his head downe to his shoulders, saving that there be holes left for him to looke out at, in his right hand is a great staffe, bigger then a speare, with his left hand hee ruleth his horse, by his side hangeth a sword, and all his body is covered with a cote of stele. And a stele cote is made thus: with peeces of brasse, and yron, as big as the palme of a mans hand, they make a coate as it were of scales, laying the end and sides of eche of these bypon other (so that the nextthermost part of one goeth over the toppe of the other) and so they sewe them together, and this lieth bypon every part of the body without any a dow: it compasseth every ioynt, and neuer letteth a man either to straine out his limmes, or draw them in, for it hath sleeves, and reacheth from the necke downe to the knees, saving that necessitie forceth that it be cut off betwixt the thighs, as one should sitte bypon his horse: and such is a cote of stele, which beateth off al darts, and keepeth off al manner of blowes. Over their legs to their knees, they pull on a boote which is tied to their iacke. Like vnto this do they arme their horses: about his legges they tie bootes, and couer his head with frontals of stele, from his backe downe beneath his belly hangeth a cloth with diuerse weathes of yron, which doth both arme him, and by reason of the space that is betwene it, hindereth not his course at all. Being thus appointed, and in a manner throwen into his armour, he sitteth bypon his horse,

Howe the  
Persian horse  
man is armed

How a stele  
coate is made



## The Ethiopian Historie

horse, may he leape the not by himselfe, but other helpe him, he is so combed with the weight of his armour. And when the time of battaile commeth, he giueth his horse the raines, and spurreth him with his heeles, and so fast as he can, he rideth vpon his enemies like a man made of yron, or an image fashioned with hammers.

His great staffe at the fore end is tied to his horse neck with a corde, and the hinder ende is made fast to the buttockes of the horse, so that in the conflict it flieth not backe but helpeth the horsemans hand, which doth but guide the same aright, and by that meanes giueth the greater blow, so that it runneth through euery man & it bittes, and oftentimes it beareth through two men at one blowe.

With such a troupe of horsemen, and the Persian army thus appointed, the deputie set forward toward his enemies, leaving the flood euer behind him, foreseeing, because he was farre inferiour to the Aethiopians in number, that the water should be in steepe of a wall to him, that he might not be compassed aboute with his enemies. Likewise Hydaspes brought on his army, and placed the souldiers that came from Meroe, being very cunning in fighting hand to hand

Howe Hydaspes ordered his armie.

Trogloditz a people of Aethiopia

Blemmies & Seres are people of Aethiopia also.

Oroondates haste and Hydaspes leisure

against the Persians, and Medes his enemies right wing. He set moreover against them, who were in his enemies left wing the Trogloditz, which came from that country where the cinnamon groweth, being light harnessed souldiers, and excellent swift of foote, and cunning archers. But against the middle warde, which he heard was the strongest, he set himselfe and his eliphantes, with towers on their backs, and the souldiers that came from the people called Blemmies, and Seres: where he instructed what they should doe when they came to fight. When the token was giuen in the Persian army with trumpet, but in the Aethiopian with drumme and timbrell, Oroondates sette forward as fast as he coude, but Hydaspes at first went as softly

as



as possible he might, by this meane providing that the  
 elephantes should not be farre from those that should  
 rescue and defend them, and that the horsemen in the  
 middle of his enemies army, should be tried before they  
 came to strokes, as soone as they were within daunger  
 of shotte, and the Blemmies perceived that the horsemen  
 were hastie to come vpon them, did as Hydaspes com-  
 manded, and leauing the Seres to see to the elephantes,  
 they ranne a great way before their fellows toward  
 the horsemen, that those who sawe them would haue  
 thought they had bene madde, that being so fewe, durst  
 encounter with so many, and so well armed. Wherewith  
 all the Persians spurred their horses faster then they did  
 before, taking their boldnesse in manner for a vantage,  
 and thought without more ado at the first dash to dis-  
 patch them. When the Blemmies when they were al-  
 most come to hand strokes, and in a manner stricke vpon  
 their speares, suddenly al at once fell downe and crept  
 vnder the horses, and kneeling with one knee vpon the  
 ground layed their heads and shoulders vnder the hor-  
 ses without any harme, sauing that they were troden a  
 little with their feet: but they did a wonderfull straunge  
 thing, for contrary to all mens opinion they wounded  
 the horses, and thrust them in the bellies, as they past  
 by them, wherewith a great sort fell downe by reason  
 that their horses for griefe would be ruled no longer, &  
 so cast them. Whom as they lay on heaps, the Blemmies  
 wounded vnder the thighes, for the Persian horseman is not a-  
 ble to stirre, if he want his horse. They which escaped  
 with their horses whole, fell into the Seres bands. They  
 as soone as their enemies came nere, kept behinde the  
 elephantes, as behinde a great tower, and most sure  
 rouerte. There was a great laughter, so that their  
 horsemen were almost all slaine. For their horses be-  
 ing affraide of the greatnesse, and straunge sight of  
 elephantes shewed to them, on the soudaine, some tur-  
 ned

are to be mar-  
 ked of cap-  
 taines, his to  
 be auoyded,  
 this to be imi-  
 tated.

A notable fact  
 of the Blem-  
 mies.



## *The Æthiopian Historie*

ned backe, other ranne aside, and caused the maine battaile to breake their array streight. They who were vpon the elephantes, because euery towre had fixe men in it so that on euery side, two fought lane behinde, shot so continually, and so straight as though they had shot at some marke out of their towers, and so if they hadde bene in some steepe castell, so that the thickeesse of their arrowes was like a cloud, to the Persians: especially, so that the Aethiopians making their enemies eyes their marke, as though they fought not a like for life, but contended whither were the better archers, did so hit their marke, that those that were stricken ranne here and there with the arrowes, as if they had bene pipes in their eyes. If any of them came against their willes out of the arais because their horses would not be ruled, they fell among the elephantes, where they died there being ouerthrowen of the elephants, and troaden vnder their feet, or else killed of the Blemmies, and Seres who ranne out vpon them, as if they lay at receipt behinde the elephants, and wounded some with arrowes, and other they killed when their horses cast them to the ground. No be short whosoener escaped, did nothing worthy talke, nor hurt the elephantes any whitte, for that the beast is conered with yron when he cometh to battaile, and if he were not, he hath of nature so hard a scale ouer his bodie, that no speare can enter therinto. Lastly when al that remained alieue were put to flight, the deputie with shame ynough forsooke his chariot, & gotte him on horsebacke and fled, and y Aegyptians, and Aphricanes who were in the lefte wing knewe nothing hereof, but fought manfully, and toke more hurt a great deale then they did: marry they bare it out valiantly. For the souldiers of the country out of which the cinamon cometh, being set against them, charged them sore, and draue them to such shifts, that they knew not what to do, because when they set vpon them

The elephant  
is almost in-  
uulnerable.



then would they flee, and running a great way before  
 would turne their bowes behind them, and shoote as  
 they fledde: but if they fledde, then would they pursue  
 them neare, and either with slinges, or little arrowes  
 impoisoned with dragons blood annoy them grievously,  
 for euerie one of them hath a round wryth vpon his  
 head, in which their arrowes are set in order they turne  
 the feathers toward their heads, and suffer the arrow  
 heads to hang out like the beames of the sunne, then  
 in skirmish do they take out their arrowes as readily  
 as if they had a quiver, and leaping and dauncing in and  
 out Satyre like, themselves being warmed, and shoote at  
 their enemies, and haue no yron heads vpon their  
 shaftes. For they take a bone out of the dragons backe,  
 whereof they make their arrowes an ell long. This  
 done as well as they can, they sharpen the same, and  
 make a naturall head thereof, so called perhappes of the  
 bones that come out of Greece. The Egyptians main-  
 tained the battell, and kept their order a great while,  
 and receiued the shot vpon their shieldes, either for that  
 they be of nature great sufferers, and make their bodie  
 (not so profitable, as arrogant) that they care not for  
 death, or else fearing to be punished if they shrink from  
 their standards. But after they heard that the horsemen  
 which was the chief strength, and greatest hope of their  
 battaile were put to flight, and the deputie gone, and  
 that the Meades, and Persians which were the best sol-  
 diers had done no noble feate, but a little damage to  
 the men of Meroe, against whom they were placed, and  
 receiued a great deale more, & that euerie man else was  
 fledde, they beganne to leaue fighting, and turne their  
 backes too. Hydaspes seeing this notable victorie out of  
 his tower, as well as if he had bene on the top of an high  
 hill, he sent herauldes to them that followed the chase,  
 not to kill any one, but take as many as they could alive  
 and aboue all other, Oroondates which was done. For  
 the

How the Tro-  
 glodites wear  
 their arrowes.

Whereof the  
 Troglodites  
 make their  
 arrowes.

The Egypti-  
 ans care not  
 for death.

Hydaspes  
 doth get the  
 victorie, and  
 Oroondates  
 the fecth.



## The Ethiopian Historie

Achemenes  
would kill O-  
roondates,  
but is slaine  
himselfe by  
an Aethiopi-  
an who taketh  
him prisoner.

The especiall  
praise of a no-  
table captaine

the Aethiopians drawing their maine battailes along,  
yet so that their aray was very thicke, turned þe towings  
round about, and so inclosed the Persian army, and  
left no place for them to flee, but through the river: into  
the which when many fell, and were in great danger,  
among the chariottes, and other multitude of men, then  
perceined they that that policie which the deputie vsed  
in the conduct of his army, was very foolish, and to no  
purpose, because at the first when he feared least his e-  
nemies should beset him round about, and therefore  
so lead his army, that Nylus was euer at their backs,  
he marked not that he left no place for him selfe wherby  
he might flee. There was he himselfe taken, at such  
time as Achemenes Cybeles sonne (who by this time  
heard what newes were at Memphis) went about in  
that houle to kill him (for he repented that he told any  
thing of Arsace nowe) seeing that all argumentes  
wherby he might proue the same were taken away,  
and yet was deteined, and had not given him a deadly  
wound, but he himselfe straight payde for it, being stro-  
ken through with an arrow of an Aethiopia, who knew  
the deputie, and desired to saue him as the charge was  
giuen, and was offended that any man in sight fro his  
enemies, should so shamefully set vp his owne felowes,  
to take that opportunitie which fortune profered, a time  
to be reuenged of his private aduersarie. When he was  
brought by him that had taken him prisoner, & Hydaspes  
saue him ready to swoone, and sore bloodied, which he  
caused to be stinted straight with such thinges as were  
prouided therefore, because he determined to saue him if  
he might, he comforted him thus: I graunt you your  
life with all my heart, for it is a great praise to subdue  
the enemy in the fielde, as long as he withstandeth by  
manhode, but when he is overcome, with liberalitie.  
But what was þe matter that you were so false? I was  
false to you, answered he, but true to mine owne  
prince.



prince. Then (saith Hydaspes) what punishment thinke you that you haue deserved, seeing y<sup>e</sup> you are overcome such as my prince ought to take (quoth he) of any of your Captaines that had kept their allegiance to you. Truly (said he) he would commend him, and sende him away highly rewarded, if he be a true king, and not a tyrante, and is desirous that other men by his example should doe the like. But sir (saith Hydaspes) you say that you be faithfull, but wilt not you confesse that you plaide the foole in aduenturing to match so many score thousands. He answered, I did not foolishly perhaps, seeing I considered my princes nature, who doth more punish the cowardly souldier, then reward the valiant man. I determined therefore to loyne with you, and do some wonderfull thing, contrary to the opinion of men, as the like occasion of well doing both oft happen in warre, or if I happened to escape, that I might haue a good excuse because I remitted nothing that I ought to haue done. When Hydaspes heard him say thus, he praised hym greatly, and sent him to Syene, and gaue the chirurgians charge to looke very well to him. Him selfe also entred the towne, with certaine pyked men of his army, and all the men of what sort or age so euer they were, of the citie mette him, and cast vpon him and his armye, garlandes and flowers, such as growe about Nylus, and commended him greatly for his notable victorie. As soon as he came into the towne, resting vpon an elephant, in steede of a chariot, he busied his minde about the seruice of the Goddes, and sacred things, and asked of the originall of the feastes of Nylus, and if they could shewe him any strange thing worthy to be looked on. They shewed him a deepe well, which shewes the manner of Nylus, like vnto that at Memphis, made of the two free stone, wherein were lines drawn in alle one from another, into the which the water of Nylus brought vnder the earth by a spring, and falling into these lines,

A pretty communication betweene Hydaspes and Oroondates.

The nature of a cruel & tyrannous king.

In warre oft is occasion proffered of well doing.

Good kings haue euer had their first and greatest care to serue God well, euen among y<sup>e</sup> heathen, as Hydaspes was. What sights the people of Syene shewed Hydaspes.



Nyus run  
north through  
Acthiopis, be-  
fore it com-  
meth into  
Aegypt.

declareth to the inhabitants the ebbs and floodes of  
 Nylus; by the number of the figures, which bare or  
 counter, plainly tel the rising and falling of the wa-  
 ter thereof. They shewed him also the strikes of dialles,  
 which made no shadowe, because the sunne about  
 midsummer at Syene, going directly over the point ther-  
 of, giveth no shadowe, and by the like reason it shineth  
 upon the water which is in the bottome of their wellen.  
 Hydaspes marvelled not at this as a thing strange un-  
 to him, for he saw the like at Microe: but when they tal-  
 ked of their feast, and prayesd Nylus wonderfullie, cal-  
 ling him the sonne, and author of all fruitfulnessse, the  
 upholder of the upper Aegypt, and father and maker  
 of the inferior; which bringeth every yere a new fer-  
 tilitie thither, wherof the Grecians call it Nylus, and  
 telleth them the course of the yere by flowing in Sum-  
 mer, and ebbing in Autumne, and the flowers which  
 growe in it in the spring time, and the breed of the Cro-  
 codiles, and said that Nylus was nothing els but y yere.  
 Whiche opinion also the name approued, for if you di-  
 uide the letters contained therein, into unities, if they  
 be put together, will make three hundred sixty and sixe,  
 and so many there be dayes in the yere. To be shorte,  
 when they added thereunto the properties of y flowers,  
 and beastes that breed thereabout: Hydaspes said, this  
 tale is not only belong to Aegypt, but Aethiopia also.  
 And seeing that Aethiopia bringeth this flood to you,  
 whether it be a God as you thinke, or a mingle mangle  
 of all other floodes, you haue good cause to honour  
 that which is the mother of your God. While doe so,  
 saide the priestes, as wel for other causes, as that it hath  
 given us a preserver and a God. When Hydaspes tolde  
 them that they ought to praise reasonably, he entred in-  
 to Syene, and placed him selfe in the other part of the  
 bay in banquetting with the chiefe Lords of Aethiopia,  
 and the priestes of Syene, he gaue leaue to his army to



doe so too. There were great heardes of beasts, flockes of  
 Sheepe, many Goates, and Swine, wherof the Sy-  
 enians gave some to the armie, and some they sold. The  
 next day after Hydaspes sitting in his royal thronz, de-  
 uided to his army the Cattel, Horses, and all the other  
 bootie, as well that which he had in the Colone, as that Souldiers now  
 are offer par-  
 rakers of the  
 blowes in the  
 battell, then  
 bounty after  
 victorie.  
 he wonne in the field, according as euery man had de-  
 serued. When he was come to him y took Oroondates,  
 Hydaspes sayde to him, aske what thou wilt for thy  
 labour. He answered, I neede aske nothing, O king,  
 but will be content with that I haue, if you be pleased  
 therewith, which I took from Oroondates, and saued  
 him according to your commandement: and therewith  
 shewed him the Deputies dagger, sette with precious  
 stones of great value, and woonderfull much worth,  
 so that some of those that stode by, cryed out it was too  
 much for a priuate man, and a iewel more fitte for the  
 king: Thereat Hydaspes smiled a little, and said, what  
 can be more meete for a king, then that I shoulde be of  
 such courage of minde, that I am not moued with hye  
 rouetousnesse, but despise the same? Beside, the lawe of  
 armes geueth the victor leaue to take what so euer he  
 findeth about his prisoners bodie, wherefore we geue  
 him leaue to keepe that which he might haue concealed,  
 and we neuer the wiser. After him came they who took  
 Theagenes and Cariclia, and said: O king, our bootie is  
 not golde, nor precious stones, which is little woorth  
 in Aethiopia, and are cast about by heapes in the kinges  
 Palace, but we bring you a young man and a mayde,  
 brother and sister, borne in Greece, which except your  
 grace, are the tallest and fairest creatures in the world,  
 wherefore we craue that we may be partakers also of  
 your large liberalitie and bountie. Wel remembred said  
 Hydaspes, for when you brought them to me, then I loo-  
 ked vpon them dreightly, wherefore let some man bring  
 them hither straight, and the other prisoners also. They  
 were



## The *Aethiopian Historie*

were brought out of hand, so that one ranne forth with  
to the impediments without the waikes, and tolde the  
keepers that they should bring them to the king forth,  
with. They asked one of their keepers whose fa-  
ther was a Greeke, whether they should be carried, he  
answered, that king Hydaspes would see them, & there-  
with as soon as they heard Hydaspes named, they cried  
out, the Goddes be our comfort, because till then they  
were afraid lest any other had reigned. The said The-  
agenes softly to Caricia, now my heart, you shal tel the  
king of our affaires, seeing Hydaspes reigneth, whome  
you haue tolde me oft was your father. Caricia answer-  
ed, my deere, great business must be done with great cir-  
cumspedition. For it is necessary that the endes of those  
things must be done with many circumstances, whose  
beginnings the Gods would haue very troublesome,  
and it is meete not to deferre that in a moment, which  
hath bene long a working, especially for that the head  
and principall point whereupon this businesse and inue-  
tion dependeth, I meane my mother Persina, is alway,  
whome by the fauour of the Gods we beare is alieue al-  
so. But if he giue vs away to any man, shall he not cut  
off all occasion how we shall come into Aethiopia, saide  
Theagenes, you neede not feare that, answered Caricia,  
for we haue heard diuers times ere now of our keepers,  
that we are kept to be sacrificed to the Goddes of Me-  
roe, wherfore you neede not doubt, that either we  
shall be giuen away, or killed before we come there, see-  
ing we be consecrated to the Goddes, which thing god-  
ly men cannot vndo, but if we through this our wonder-  
full mirth in hope to speede well, doo without considera-  
tion tell our estate, seeing that they be not here, who  
may knowe and beare witnesse thereof. It is to be fea-  
red least through our negligence, and that worthily, we  
shall incense him that beareth vs, and make him an-  
gry, who wil perhaps also make a mock of it, that we be-  
ing

Great mat-  
ters may not  
be sleightly  
handled, and  
here is a pas-  
sing witty co-  
ference be-  
twene Thea-  
genes and  
Caricia.

Good men wil  
not breake a  
vowe to God.



ing prisoners, and appointed to serve, will be so bold to say that we are the kings children, and have no probable, but fondly devised arguments to proue the same.

But the tokens, said Theagenes, which I knowe you receined and keepe about you, will make for vs, and declare that we be no fraude nor falsehood. Tokens saide

Carichia, are tokens to them that know them, and gave me them, but to those that know them not, and can not vnderstand the whole matter, they are but a vaine trea-

sure: and perhaps would make them lay theft and robbery to our charge. And put I case that Hydaspes knowe some of them who shall perswade him that Persina gave me them as a mother to her daughter? The surest token

Theagenes, that can not be denied, is a motherly nature, by which it cometh to passe, that that which doth in-

gender, is pittifully affected by some secreete of nature, toward that which is ingendred. Shall we then neglect these things which may make all the rest seeme true. As

they thus talked of these things, they were almost come into the kings presence, and Bagoas also was brought with them. As sone as the king sawe them stand before him, he lifted him selfe vp a little from his throne, and

when he had said: The Goddess be mercifull to me, he sate downe againe, and was in a studie. When the noble men of Persia asked him what he ayed, he made an-

swere: I thought this last night, that I had a daughter, which suddenly was growen to such a stature as this woman is of, and though I tooke no regarde to my dreame before, yet now by the beautie of this maid which is like her, I remember it againe. Those who

were about him, said that it was a fantasie of the mind, which often times would foreshew thinges to come. But for that time he made no account of it, but asked them what they were, and of what countrey bozne. Carichia held her peace, & Theagenes spake, that they were brother, and sister, bozne in Greece. O noble Greece

brother, and sister, bozne in Greece. O noble Greece

brother, and sister, bozne in Greece. O noble Greece

brother, and sister, bozne in Greece. O noble Greece

To whom tokens are tokens.

It is by nature decreed, that euery creature hath a marueilous loue to that which is ingendred of it selfe and this appereth most in mankinde.

Hydaspes dreame.



161 *The Ethiopian Historie*

(said he) who poss. at other times bring forth good and honest creatures, and at this time hath provided vs of good offerings, as to doe sacrifice for our victorie. But why had I not a sonne also in my dreame? (sayde hee simplyngly to them that were by) for as much as reason would that I should haue seene this young manns figure first before the warres. After this he turned his talke to Carichia, and speaking Greeke, (which tongue is in prync with the Gymnosophistes, & princes of Aethiopia) said: thou maide, why dost thou hold thy peace, and not answer to my question? Carichia answered: at the Altars of the Goddes (to whom we vnderstande that we are kept to be sacrificed) you shall know me, and my parents. In what countrey be they (said Hydaspes to her againe?) They be here (quoth she) and shal be present also when we shal be offered. Whereat Hydaspes smiled, and said surely this daughter borne to me in my dreame, dreames that her parents shal be conueyed out of Greece into the middelt of Meroe. Therefore let these be carried away, and kept as wel as they haue bene hitherto, to set forth and adorne our sacrifice. But what is he that standeth by them so like an Eunuch? One of the men that stood by, answered, that he was an Eunuche in dede, whose name was Bagoas. Let him goe with these also, not as a sacrifice him selfe, but to see to this other maide ordained to be offered, that she may be kept chaste vntill the time come that she shal be offered. For Eunuches are very iealous, & therefore be appointed to take heed y other doe not that which they themselves are not able to doe. When he had said thus, he looked vpon all the other prisoners, which came orderly, and told them, some whereof, such as seemed were borne to be slaues, he gaue away, but such as were of good parentage, he let goe freely, saying that he commaunded ten young men chosen out of all the rest, & as many maydes to be carried with Theagenes for that purpose, when hee had



had answered every man that had neede of him. Last of all he spake to Oroondates, who was brought to him in a chairiot, saying: for as much as I have obteyned that about which we made this warre, I am not minded as many are, I abuse not fortune to get more then other men haue, neither will I make me a great empire because I haue gotten this victorie, but am content with those boundes and markes which nature made at the first, which part Aethiopia from Aegypt by the flutes, wherein I obserue equitie, and returne, for as much as I haue gotten that I came downe for. As for thee, if thou liue, be deputie of as much as thou hast bene before, and tell the king of Persia that thy brother Hydaspes hath with hande overcome thee, but through the moderation of his minde hath released to thee al that was thine, and is desirous to keepe the amitie which is betwixt thee and him, (of which thing hee maketh greatest account of any thing that is in the world among men) and will not refuse to fight againe, if thou shalt attempt any thing hereafter. As for these people of Syene, I release to thee the tributes that they were wont to pay, for ten yeeres, and charge & commaund you to do the same. After he had said thus, as well the Citizens, as the Souldiers that were by, thanked him, and clapped their hands so lowd that the noise might be heard a great way off. But Oroondates held vp his hands, and laying them a crosse, fell downe and worshipped him, which thing the Persians are neuer wont to do to any strange king, and saide, yee that bee present, mee thinketh that I breake not the custome of my countrey to my king, if I adore him who hath geuen me a Deputiship, neither do I any euill, if I doe this to the iustest man in the world, who might haue slaine me: he hath graunted me life through his singular courtesie, and although he might haue seized all into his owne hand, yet hath he geuen me my Deputiship againe. Wherefore I promise both the Aethiopians, and

Hydaspes his equall mind and great clemencie to Oroondates, & he is also a perfect pattern of all vertues which beseeem a king.

Hydaspes the most iust man in the world, by testimonie of his enemies.



## The Ethiopian Historie

Perfians if I live, that I will haue long peace, and continuall unity, and perforce to the Syenians that which I am commaunded. But if any thing otherwise then well happen vnto me, the Goddes reward Hydaspes, and his house, and all his posteritie for the goodnesse he hath shewed to me.

### The tenth booke.

This last booke declareth how Hydaspes was receiued into his owne Countrey, and the manner of the Sacrifices which he did, then the acknowledging of Cariclia to be his daughter, and the intertaining of the strange Embassadors, with certaine actiue feates of Theagenes. After this is Theagenes assured to Cariclia by Hydaspes, and they are made priestes, he the Sunnes, and she the Moones, and doe sacrifice. Then goe they to Meroc, where the secreter things appertaining to the marriage, are finished.



Thus let this suffice to be spoken of which was done about Syene, which after it was come into so great daunger, by the clemencie & equitie of one man, suddenly receiued so good a turne. Thus done, Hydaspes sent a greate parte of his armie before, and went him selfe into Aethiopia, and the people of Syene & other Perfians, followed him a great way, & praised him much, & made many supplications for his good and prosperous health. First he toke his iourney on the bankes of Nyhus, and such other places as were nere vnto the same, After he came to Cataracta, and had done sacrifice to Nyhus and the other Goddes of that countrey, he turned aside, and went through the middest of the Countrey. When he came to Phylx, he gaue his army leaue to rest and refreshed them selues two dayes. Where againe he  
sent



sent away a great number of his meanest souldiers, but tarried him selfe to fortifie the wals, and place therein a garrison. This done, he chose two horsemen which should ride in post before him, and in certaine townes and villages change their horses, with letters to Meroe to certifie them of his victorie. To the wise men which are called Gymnosophista, and are of the kings counsel he wrote thus.

To the diuine counsell Hidaspes  
sendeth greeting.

I certifie you of the victorie which I had of the Persians, yet I make not any great accompt of the successe that I had in speeding so well, because I consider the changes, and vnstabilitie of fortune, but salute and commend by my letters the priesthode, which as at all times, so hath it verie well at this time told me truth. Therefore I pray you, and as I may commaunde you, to come into the place appointed, that with your presence you may make the sacrifice more acceptable to all the people of Aethichia.

Hidaspes letters to the counsellors of Meroe.

And to his wife Persina thus.

Understand that we haue wonne the fiede, and that toucheth you most neere, are in good health. Wherefore make some sumptuous prouision to doe sacrifice of thanksgiving to the Goddes, and when you haue shewed the wise men our letters, and exhorted them to bee present, make hast to bee in the fiede before the citie, which is consecrated to our Gods, the Sunne the Mone, and Bacchus. When Persina had read this letter, she said: surely this was my dreame that I had this night, I thought that I was with childe, and brought forth a daughter which was marriageable presently, and I gesse that my sorowe in trauel betokened the battaile, and my daughter the victorie. Wherefore go into the citie, and tell them of these ioyfull newes. The postes did as she commaunded them, and with garlandes of the  
R.b. hearbe

Hidaspes letter to his wife Persina.

Persinas dreame.



## The Ethiopian Historie

Hidaspes very  
well beloued  
of his subiects

bearbe Lotos, and groweth by Nylus, vpon their heads, and bꝛanches of palme in their hands which they shakē, and thewed in the chiefe places of the citie, vppon great horses, made report of victorie, and if they had said nothing else thereto, their gesture, and the habite of their bodies, would haue declared the same. Therefore all Meroe was soudainely full of ioy, & the people flocked together, and sacrificed day and night in euery family, create, and tribe, and went oft to the temples and were not so gladd of the victorie, as that Hidaspes was well, because that man hadde by equitie and courteous vsage of his subiectes, so wonne the hearts of them, that they loued him as their father. Persina after she had prepared great boures of oxen, and horses, and many sheepe, asses, and Criphes, with all manner of other liuing thinges, and sent them befoze into the sacred felde, that of enerie one kind of them might be a iust hecatombe, and such as were left should serue for that publike feast, she went to the Gymnosophistes, which dwell in the groue of Pan, and gaue them Hidaspes letters, and praied them to fulfill the kinges request in that behalfe, & do her a pleasure, and be an ornament by their pꝛesence to the sacrifice. They willed her to stay a while, and went themselves into the temple to pray, and asked counsell at the Goddess what was best to doe, and returned by and by. And Sifimithres which was chiefe of the kinges counsell, said: we will come, Persina, for the Gods command vs so to do: may they foreshewe that there shall be a sturre and businesse in the sacrifice, but it shall haue a very good and delectable end, because that destinie shal without your trauaile, bring to light a member of your body, and parte of the kingdom which was lost. All terrible thinges, saide Persina, shall haue the better successe, if you be by: and I will send you worde, when I heare that Hidaspes is almost come. You need not (quoth Sifimithres) send vs any worde



to come when he will come, for so no other morning  
 will he be here, and so shall you have knowledge by his  
 letters anon. And it happened so in deed: for as soon as  
 Persina was departed, and almost come home to the  
 kings palace, a post gave her letters from the king  
 that told her that he would be there the next day. Then  
 by again by the contents of these letters, were notified  
 in the citie, and the men only were commanded to  
 make them, but the women might not goe out of the ci-  
 tie because that the sacrifice should not be defiled by any  
 means, in as much as at that time they sacrificed to  
 the cleannest Goddes, the Sunne and Moone, and there-  
 fore might no women be present, but the priest of the  
 Moone alone, which was Persina, for that the king is  
 the Sunnes priest, and the queene the Moones, by the  
 custome of the countrie. Caricia also should be there,  
 not as a looker on, but a sacrifice to the Moone. When  
 was there great adoe in the citie, so that the men would  
 not tarry till day, but laboured all the night, to goe o-  
 ver the flood Astabora, some by the bridge, other that  
 dwelled a farre off in boates that were made of reedes,  
 whereof manie growe there on the bankes does: the  
 boates be verie swift, as well for the matter that they  
 be made of, as also for their burden, for they neuer carie  
 above two or three persons, for the reede is cut into two  
 parts, and of either will they make a boate. Meroe is  
 the chiefe citie of Aethiopia, in maner of an Island  
 three cornerd, about the which Nilus, Astabora, and A-  
 sasoba do runne. At the head is Nilus, and that is di-  
 uided into two partes: the other two floodes runne on  
 both sides one by an other, and meete at length, and fall  
 both into Nilus, by reason of the greatnesse thereof,  
 which is such that almost it maketh the Island imitate  
 the maine land) for it is three hundred threescore and  
 fiftene mile long, and sixscore and five broad. It in-  
 gendzeth beasts of wonderful greatnesse of all kindes,  
 but

Nilus, Asafo-  
 ba, and Asta-  
 bora floodes of  
 Aethiopia be-  
 side Meroe.

Meroe.

The length &  
 breadth of  
 land where-  
 in Meroe is.



## The Ethiopian Historie

Wheate and  
other fruite of  
Aethiopia.

The reedes of  
Aethiopia are  
great belike.

but especially elephantes, & as there growe trees with-  
out the trouble of men, so doth it bring forth much  
other fruite. For beside that, there are palme trees of  
great height, which beare store of palmes, there is  
corne and wheate of such tallnesse, that it will hide a man  
on horsebacke alwayes, and sometimes though he sate  
vpon a Camelle, and it bringeth forth so much that  
they reap three hundred times so much as they sow, & the  
reed that growes there, is such as wee spake of before:  
so that all that night was bestowed in passing ouer the  
riders: which done, they went to meete Hidaspes, and  
receined him with great shoutes and clamours, as if he  
had bene a god, & thole went a great way before. When  
he was almost come into the sacred field, the Gymno-  
sophistes came, and gaue him their hands, and welcom-  
med him with kisses. When they had done, Persina met  
him in the temple porch. When they had made an ende  
of their prayers, and thanksgiving for his victorie, and  
safe returne, they made them ready to the publike sacri-  
fice, and he sate in a tabernacle made ready before for  
that purpose: that same was made of foure reedes, new-  
ly cut downe, foure square, so that at euery corner stode  
a reed to stay it vp in steade of a pillar, the toppe was  
made round, & couered with diuers boughes, the fairest  
whereof were bzaunches broken from the Palme trees.  
In an other tabernacle hard by this vpon places aboue  
were set the images of that country Gods, and the pic-  
tures of the noble men, especially of Memnon, Perseus, &  
Andromeda, whom the kings of Aethiopia suppose to  
be the authours of their stocke. In other seates beneath  
sate the Gymnosophistes, and had in maner their Gods  
ouer their heades: about these stode a crue of souldiers  
round, which with their shields before them kept backe  
the multitude, and reserved a place in the midst for the  
sacrificers without all tumulte or disaile. As soone as  
Hidaspes had in fewe words declared to the people his  
victorie,



victorie, and what he had done else luckily for the com-  
 mon wealth, he commaunded them who had to do with  
 the holy affaires to beginne their sacrifice. There were  
 three altars made, two which appertained to the Sunne  
 and Moone were set together: the third that was Bac-  
 chus, was erected a good way off, so that they sacrificed al-  
 manner of living things, because that his power is best  
 knowne, as I suppose, and pleaseth all. Upon the other  
 altars to the Sunne were offered yong white oxen, and  
 to the Moone, a yoke of oxen, by reason that they helpe  
 them in their husbandrie. Not farre from thence,  
 while these things were in doing, there was a sou-  
 daine vncertain noise heard (as it like would be among  
 such a multitude) which cried: let the sacrifice which  
 our countrie accusometh to do, be now made for all our  
 safeties, then let the first fruits that were gotten in the  
 warre be offered. Hidaspes perceiued that they called  
 for humane sacrifices, which are wont to be offered of  
 those that are taken in strange warres, and beckoned  
 with hand, and told them that he would by and by doe  
 what they required: and therewith he commaunded the  
 prisoners appointed for the purpose to be brought forth,  
 among whom came Theagenes, and Carichia not bound,  
 but garded about with men: all the other were beate,  
 and good reason why, sauing Theagenes, & Carichia smi-  
 led, and went with a cheerefull countenance, and al-  
 way looked vpon Persina, so that she also was moued  
 therewith, and soze sighing said: O husband, what a  
 maide haue you appointed to be sacrificed: I knowe not  
 whether euer I sawe so faire a creature: what a stout  
 stomack: what a beautifull visage hath she with bold  
 couragious a heart beareth she this fortune: how doth  
 she moue my minde, by reason of her flourishing age: If  
 the daughter that I had by you, which was so euill lost,  
 had liued, she would haue bene almost as old as she.  
 But husband, I would to God ye might deliuer her by  
 some

The maner of  
 their sacrifice



## 281 The Aethiopian Historie

Captiuitie,  
warre, &c.  
maketh many  
euil dedes to  
be pardoned.

The manner  
how the Ae-  
thiopians tri-  
ed the virgi-  
nitie of the  
yong men &  
maidens ap-  
pointed to be  
sacrificed.

some whiles from this perill, surely I should haue great  
comfort if shee sat at my table and waited vpon me.  
Perhappes also the vnhappy creature is a Greeke, for  
never was there such a face in Egypt. Shee is a Greeke  
and is called by the name of father & mother, whome  
shee hath promised to be with at this time, but I am sure  
shee shall never be able to doe that. But that shee should  
be deliuered from this sacrifice it is not possible though  
I would, and yet am I moued somewhat too with the  
maide, and haue compassion vpon her: you knowe that  
the lawe requirith a man to be offered to the Sunne, and  
a woman to the Moone, and because shee was brought  
me first and ordeined for this purpose, the people would  
be content with no excuse, onely one helpe there is, if  
shee be found not to be a cleane maide, without med-  
ling with man, when shee shall goe to the fire, seeing that  
the lawe willet that shee be as well cleane also, that is  
offered to the Moone, as he that is sacrificed to the  
Sunne, as for Bacchus it made no great matter. But  
take heed that if shee be found to haue accompanied  
with men, it be no honestie to take her into your house.  
Then said Persina, let her be found to haue done that, so  
shee may be saued: captiuitie, warre, and banished life,  
so farre from her owne countrie, excuseth her though  
shee haue done any such thing, whose beauty is suffici-  
ent to make her to be forced. While shee spake thus, and  
wept, but wold not haue them that were by to perceiue  
so much, Hydaspes commaunded fire to be brought, then  
were the yong children gathered together, and the  
priestes (which onely may touch it without any harme)  
brought it out of the church, and set it in the middell,  
and bad all the prisoners treade vpon it. All those that  
trode vpon it were burned in the soles of their foete, and  
were not able to abide it any while, their were spitted  
of golde laid to the fire, which was brought to such  
purpose, that it would burne euery vnchast person, and  
him



him that was forestwoyne, but such as had liued otherwise might treade vpon it and haue no harme. Wherefore they appointed these to Bacchus and other Goddes, sauing two or thre maides of Greece, which were found to haue kept their virginitie. After Theagenes also put his sorte to the fire, and was found a maide, there was great wondering, both for that he being so tall and beautifull, as also because he was so young and lusty, and had neuer to doe with any woman, and so he was appointed to be offered to the Sunne. Then spake he softly to Caricia, and said: is sacrificing the reward of such as liue cleanly in Aethiopia, and shal they be slaine, that keepe their virginitie? But Caricia why doe you not now manifest your selfe? What other thing doe you looke for hereafter? wil you carrie till one come to rutte bur thyotes? After I pray you, and tell your estate, perhappes when you are knowen you shal saue me, if not, yet you without doubt shal be out of daunger, which thing when I see, I shal be better content to die. When shee had answered him, that her time was now at hand, and that the whole estate of her fortune was set vpon fire and leuen, shee carried not, till they commanded her, that had charge of that matter, but put vpon her the holy garment, that shee brought from Delphi, which shee alway carried in a little sardell about her, wrought with golde, and other costly iuelles, and when shee had cast her haire abroad, like one taken with diuine furie, ranne and leapt into the fire, & stode there a great while without harme, and her beauty the appeared a great deale more, so that every man looked vpon her, & by reason of her soale thought her more like a Goddesse, than a mortal woman. Thereat was every man amazed, and muttered sore, but nothing they saide plainly, and wondered beside al other things, that shee being more beautifull then any mortall woman, and in her best youth had not lost her virginitie: so that diuers  
in



In the company were so ioyfull that shee was fit to be offered, and would if they wold haue, gladly haue deliuered her, for all that they were very superstitious. But Petunia aboue all other was most ioyfull, so that shee said to Hydaspes, howe unhappy is this wenche, which boasteth so much of her virginittie at such vnseasonable time, and must die for all this praise, but husbando, howe shall we doe with her? He answered, you trouble me in vaine, and for naught take you pittie vpon her that cannot be saued, but hath bene kept from the beginning (as may be getted) for the excellencie of her nature to the Goddess alone. Then spake he to the Gimnosophistes, and saide: right wise men, seeing that all thinges are ready, why do you not beginne to do this sacrifice? God defend (saide Sismithres in Greeke, that the people might not heare it) for we haue defiled both our eyes, and our eares so much with this that is done already. As for vs, we will goe aside into the church, for we our selues mislike, and suppose that the Goddess doe not allowe such abominable sacrifice, as is done with men and women, and I would to God that we might also disallow and forgoe all the other sacrifices, whiche are made with slaughter, for as much as in our opinion that sufficeth which is done with prayers and other sweet fauours. But tarry you (for there is no dout but the king must needs be there to appease the people) and do this vncleane sacrifice, because of the olde customes and decrees of Aethiopia, that muste needs be done, yet so, that you shall haue neede to purge your selfe afterwarde, and shall scante be able to do it, I thinke that this sacrifice shall not come to any good end, for diuerse causes, but especially for that God hath tolde me so, and because the fire standeth about these strangers, and signifieth that there is some God that defendeth them. When he had said thus, he and the rest that sate by him arose, and wente their way. When Cariclia leapt out

What sacrifice the Gods like best.



out of the fire, and ranne to Sifimithres, and fell flatte at his knees (in spite of the officers, which would haue stayed her, because they thought that her humility was for nothing els, but to craue that she might not die) and saide: most wise men stay a while, for I haue a cause to pleade with the king and Queene, and must haue iudgement thereon, and I heare that you onely geue sentence vpon such noble persons. Wherefore abide, and bee you iudges of this plea of life and death, for you shall know that it is neyther possible, nor iust, to offer me to the Goddess. They heard what she sayde, gladly, and spake to the king, saying: heare you O king, this appeale, and what this straunger requireth. Hydaspes smiled a little, and said, what iudgement may this bee? O what haue I to doe with her? By what meanes should I come in her danger? That which she wil say (quoth Sifimithres) shal declare. But (quoth Hydaspes) take heede least this that you do be no iudgement, but plaine wrong: if I that am king shal stand to pleade with a prisoner. Sifimithres answered, equitie and iustice haue no respect of honour and estate, but he spaketh best, that bringeth best reasons. Hydaspes said: the lawe geueth you leaue to determine the controuersies betwene the king and his subiects, not with Aliens and strangers. Sifimithres answered, wise and discrete men doe not measure iust things by countenaunces, and outwarde apperaunce, but rather with equitie. Wel (quoth Hydaspes) let her speake, seeing it is Sifimithres pleasure, but it is manifest that she will speake nothing to the purpose, but some foolish deuised things, as such as are in extreame perill are commonly wont to doe. Cariclia, though els she were of a very bold spirite, for hope of her deliuary out of these dangers, which she trusted would come to passe, then was she passing merry, when she heard Sifimithres name, for that was he that first tooke her, and gaue her to Caricles a tenne yeres past,

¶ i.

when

Sifimithres  
defineth iu-  
stice excellen-  
tly well, with al  
the duties &  
points therof.



## *The Ethiopian Historie*

When he was sent Embassadour to Oroondates about the Sinaragde mines, and at that time he was one of the Gymnosophistes, and chiefe of all the rest. When knewe not Caricia him by his face, because she was separated from him very young, and but seven yeres olde, marry she remembred his name, and was the gladder for that, because that she trusted that he would be her advocate, and help her to be knowne. Therefore she helde her hands up to heauen, and sayd aloude that all might heare: O sunne, the founder of my Ancesters petegré, and ye other Gods, and noble men, you shall beare me witnessse that I say nothing but trueth, and help me in this place, to which I shall bring due proofe, and there beginne. Do you commaunde, O King, strangers, or this countrey men to be offered? Strangers (quoth he.) When is it time (said she) that your selfe other to be sacrificed, for you shall finde me to be one of this countrey borne, and your subiect. He marvelled at this, and said she lyed. Soft (quoth Caricia) you woonder at small things, there be greater matters then this, for I am not onely one of this countrey borne, but of the blood royall. Hydaspes despised her words, and turned away as though they had beene to no purpose. When (quoth she) father, leane off thus to despise and refuse your owne daughter. Therewith the king not onely despised her, but waxed very wroth, accounting that iudgement great scoyne, and intollerable wrong, and said: Simithres, and the rest, how long shall she abuse my ouer great patience? Is not the maide starke mad? who of singular boldnes with lies seeketh to annoyde death, and saith she is my daughter, as if it were in a Comedie, and this but of a desperate mind, and fond doted matter? For my part (as you know) I neuer had so good lucke, as to haue a childe, onely once it was tolde me that I had one, but I lost her by and by. Therefore let me carry her away, that she delay the sacrifice no longer. So man  
shall



shall carry me away, said Caricia, except the Judges commaunde. And you your selfe are iudged not to, and doo not iudge, nor determine. Perhaps, O king, the lawe suffereth you to kill strangers, but neyther this lawe; nor the lawe of Nature will, that you kill your owne childe, for the Goddes shall proue this day, that you are my father, though you say nay. Every controuersie in lawe, O king, standeth vpon two points especially, that is to say, proue by wrytings, and confirmation by witnesses. I will bring both to proue that I am your daughter, for a witnesse I will bring none of the common sort, but him selfe the iudge, for the iudges opinion maketh greatly on his side that pleadeth any matter: and I will lay before you a wryting which shall tell you both mine and your estate. As soone as she had sayd this, she toke her fascia, that she carried about her, and vnfoulded it, and gaue it to Persina. As soone as she sawe it, she was straight so amazed that she could say neuer a word, and looked a great while vpon that which was wrytten therein, and the maide together, so that for feare she trembled, and sweat sore, and was glad of that she sawe, marry she was much troubled with the suddennes of the chaunce, which happened in such sort as no man would beleue it. Beside this, she feared if it were opened, least Hydaspes would suspect somewhat, and be too light of beleefe, or angrie, and perhaps punish her, in so much that Hydaspes seeing her so amazed, saide: woman, what meaneth this? Doth ought contained in this wryting thus trouble thee? O king, my Lord and husband (quoth she) I haue nothing to say thereto, but take it, and reade it your selfe, the same shall teach you wel inough: and as soone as she had geuen it him, she sat downe againe very sadde.

When Hydaspes had it, & had called the Gymnosophistes to reade it with him, he ranne ouer the same, and marvelled much thereat him selfe, and perceiued well that

By wrytings  
and witnesses  
is every con-  
trouersie in  
lawe deter-  
mined.



## 81 The Ethiopian Historie

Sisimithres was abashed, & that fire kindled thoughtes  
arose in his minde, so that he looked oft vpon the fascia,  
and oft vpon the maide. When he had red all, and was  
thoroughly instructed as wel of her exposition, as y<sup>e</sup> cause  
thereof, he said: I know well that I had a daughter,  
which for al that it was solo mee that she was dead, and  
Persina said so her selfe also to me, yet now I know that  
she was sent abroade to seek her fortune. But who  
was he that tooke her vp, saued her, and nourished her  
thus, or who was he that carried her into Aegypt? was  
he taken with her? to be short, how may I know that  
this is she, and whether that which was cast forth, bee  
not dead, and some man when he hapned to finde this,  
would abuse his good lucke, and geue them to this maide,  
and make her play this part, and so scoone the great de-  
ceit that we haue to haue a childe, by suborning some  
changeling, and colouring the trueth with this fascia.  
To this Sisimithres answered, I can resolue you of your  
first doubt: for I am he that toke her vp, and kepte  
her secretly, and carryed her into Aegypt when you  
sent me Embassadour thither. You knowe well y<sup>e</sup>  
nough that we may not lie. And I know this fascia,  
which is written with the letters of the kinges of Ae-  
thiopia: wherefoze we haue not doubt that it was de-  
uised any where els, and you haue good cause to know  
it, because it is written with Persinaes hand. But there  
were other tokens also that I gaue to him who reteined  
her of me, which was a Greeke, and by seeming a good  
and honest man: I haue them also said Cariclia, and so  
shewed them the iuels, with which sight Persina was  
more astonied then she was before. And when Hydaspes  
asked her what they were, and whether she knewe any  
of them? gaue him none other answer, but that she  
knew them, marry it was better to make further trial  
of these things at home. The was Hydaspes troubled a-  
gaine, and almost beside him selfe: but Cariclia said, these  
tokens



tokens my mother gave me, but this ring is yours, and then she shewen him the Pantarbe. Hydaspes knew it, for he gave it to Persina when he was betrothed to her, and said, these tokens be very good, and mine own, but yet I know not that you have them as my daughter, and have not come by them by any other means. For to omit other things, your colour is strange, and the like is not seen in Aethiopia. She was white too (saide Sisimichres) that I brought up, and the terme of yeres doth well agree with the age of this maide, for that the time of the exposition was seventene yeres ago, and she is seventene yeres olde, more her eyes will prove no lesse, and all the habite of her body is like her that I sawe at that time. Sisimichres (quoth Hydaspes) you have sate very wel, and rather have defended this cause as an advocate, then sate upon it in iudgement: but beware that while you go about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we be both Aethiopians, should begette a white childe? Sisimichres then looked aske upon him, and smiling scornfully, said, I can not tell what ayleth you, that you presently be thus affected, that you obiect this patrocinie to me as a fact woorthye blame, which I thinke I ought not to neglect. For we call him the best iudge which is a patrone and defender of equitie, but why doe I not rather defend you then the maide? seeing that I have proved you to be a father by the helpe of the Gods. And should I now despise her, whome I have kept for you from her cradle? But thinke as you will of us, we passe not a point. For we Hue not to please other men, but seeke to content our owne consciences with onely honestie, and mere equity.

Who is the best iudge.  
Sought all good men to doe.

As touching your question of her colour, the fascia answereth you, that Persina conceived such a figure by looking upon Andromeda, when you had to do with her: if you desire to be fully satisfied herein, and be made to



141 *A NEETHIOPIAN MYSTORIE*

believe without deniall, the picture is at hand, take up  
 on Andromeda, who is as wel expressed in the maide, as  
 in the picture without any difference. This said, the of-  
 ficers brought the image which was carried away be-  
 fore, and when they had set it by Caricia, there was  
 such a shout among the people, by reason that those who  
 were there, tolde them that were a farre off, and coulde  
 not heare, what was done, that for ioy they wist not  
 what to doe. So that Hydaspes also could not distrust  
 any longer, but stode (a great while, what for ioy, and  
 wondering) still and styred not. Yet quoth Sifimichres  
 we want one point, stripp your same maide, for  
 there was a blacke spotte aboue your elbow: it is no  
 shame to be stripped for triall of your parents and kinred.  
 Caricia uncoverd her left arme, and about it there  
 was in a manner a mole, much like to the strokes that  
 Elephants haue. Persina could rule her selfe no longer,  
 but suddenly went out of her throne, embraced her, and  
 wept, and for the excedingnesse of her ioy, which she  
 coulde not conceale, shee made a certaine muttering,  
 and she wanted but little to haue fallen with Caricia,  
 Hydaspes had pittie vpon the woman, when he saw her  
 lament so, and him selfe was like affected in his minde  
 to, but he kept teares out of his eyes, as if they had  
 bene made of Iron or horne, and so looked vpon y<sup>e</sup> which  
 was done. And although his mind was moued as well  
 with a fatherly affection, as with a manly courage, so y<sup>e</sup>  
 he was drawen both wayes, yet he was at length over-  
 come of nature, which ouercommeth al things, and did  
 not onely suffer him selfe to be perswaded that he was a  
 father, but was also affected like a father: so that, when  
 he saw Persina fell with her daughter, hee tooke her vp,  
 embraced Caricia, and with teares, as with an offering,  
 made a fatherly league with her. Yet did he not forgette  
 what he had to do, but stode stil a while, and looked vpon  
 the people, which were affected like him, & through ioye,  
 and

Nature ouer-  
 commeth all  
 things.



of Heliodorus. Book F 142

and pittie, to see that strangers should not  
 heare the cries which commend to silence. When he  
 he stretched out his hand, & had the matter in hand, & that  
 he had appeased them, he said: Ye that be present, the  
 Goddes contrary to all hope, haue declared that I am  
 father as you both heare and see, and yet in my heart  
 ter, it is proued by many arguments: yet I am full  
 good will to you, and my country, that I will not  
 either to the succession of my blood, or by that I haue  
 to be called a father, which all by her are like to see.  
 am ready to offer her to the Goddes for your behoofe  
 although I see you weep, and are affected like me, yet  
 haue pittie vpon the yntirely age of the maiden appoy-  
 ned to die, and to see me without all hopes of life  
 hereafter, yet must I needs, though you say nay, yet  
 for me the customs of our country, and rather haue re-  
 gard to the publique vtilitie, then my private profit.  
 Surely I know not whether it be the best will to geue  
 her to me, & take her away againe at another time (as they  
 did at the first when she was borne, and was like to  
 be after she is found) but I leave that to be knowne by  
 your discretion: for I cannot determine whether they  
 would haue her sacrificed whom they haue banished into  
 the farthest part of the world, and by a wonderfull chance  
 brought to me againe like a prisoner. Which thing see-  
 ing it folleth out thus, though I haue not staine her as  
 an enemy, nor indamaged her since she was prisoner,  
 yet now I know that she is my daughter, I will make a  
 sacrifice of her, if you desire it, without more ado: nei-  
 ther will I yeelde to affection, which in an other father  
 perhaps deserved pardon, nor be abashed, nor desire you  
 to be good to me, and graunt me this fauour that plain  
 of nature requireth, in sparing her for my familie, because  
 we may appease the Goddes some other way, but euen  
 as you haue bene like affected as I, and as sorrowful for  
 my mishaps as your owne: so will I make more account

All the Orati-  
 on of Hydaspes,  
 declares what is the du-  
 tie of a good  
 king.



# 511 The *Aethiopian* Historie

in O. d. H.  
 .le. H. H. H.  
 d. H. H. H. H.  
 ab. H. H. H. H.  
 bo. H. H. H. H.

of your love and pity, then mine alone private common  
 dish, without any respect at all to this miserie, neyther  
 will I set by my own will Perinas teares, who hath now  
 at this time seen her first child, and is a mother, and shal  
 by and by be joyled thereof. Wherefore if you will leave  
 your weeping, and fruitlesse pittying of me, and let vs  
 go to our sacrifice: I shal to thee my daughter (for first  
 and last will I call thee by this pleasant name) whose  
 beaute is pitiful to no purpose, and hast found thy pa-  
 rents in vaine, which hast in an ill time hapned vpon  
 thine owne countrey, worse to thee than any strange lande.  
 who hast bene safe in other countreyes, but art in dan-  
 ger of death in thine owne, trouble not my mind with  
 sorrowfull weeping, but if euer thou diddest shewe thy  
 selfe to be of stout courage and princely mind, now pluck  
 vp thy heart, and followe thy father, who cannot prouide  
 a marriage for thee, nor bring thee to beede in any costlie  
 bowers, but make thee ready for sacrifice, and beare be-  
 fore thee, not such tapers as are used at weddinges, but ap-  
 pointed for sacrifice, and is in will to make an offering  
 of thine indispenable beaute: and you gods beare to me  
 if affection hath caused mee to speake any thing scant  
 godly or religiously, who have both called her my daugh-  
 ter, and am ready to take her life away. When he had  
 saide thus, he tooke Caricia by the hand, and made as  
 though he would haue carried her to the fire vpon the  
 altars aboue, and desired them to let the wordes that  
 he spake, take such rote in their minde, that they would  
 suffer him to do as he said. The whole multitude of the  
 Aethiopians was moued wth this that he said, and would  
 not suffer him to lead Caricia one fote farther, but cried  
 out suddenly aloude. Save the maide, save the blond  
 royall, save her whom the Goddes will haue saved, we  
 thanke you, you haue done to vs so much as the lawe  
 requireth, we acknowledge you for our good king, ac-  
 knowledge your selfe to be a father, the Goddes forgue  
 us

Tokens that  
 the people lo-  
 ued their king  
 well.



be this offence, you shall more displease them if you with-  
stand their will: let no man be so bold as to kill her, which  
they have preserved: you that are father of the people  
abroad, be father in your own house at home also. And  
five hundred things like these spake they to him. Last  
of all to declare that they would not let him in deed, they  
stept before him, and would not suffer him to goe for-  
ward, but desired him to appease the Goddes with some  
other sacrifice. Hydaspes was content with all his parts  
to yeeld in this matter, and without much ado to beare  
this wished enforcement, and gave the people leave to  
with him joy of his good luck that he had, whom he saw  
to be very ioyfull, thinking that anon they would make  
an end of their stone accord. But he standing neare to  
Carichia, saide: deere daughter, that thou art my child,  
both by tokens is proued, & wise Sifmichres beareth wit-  
nesse, but above all, the fauour of the Gods hath declared.  
But what fellow is this, that was taken with thee, and  
is now at the altar ready to be sacrificed, as howe did  
you call him your brother when you were brought into  
my presence at Siene first? For I thinke that he shall  
not be proued my sonne too. For Persina had no more but  
you at one time. Carichia blushed, & cast down her eyes,  
and saide: I told you an vntroth in that I said he was  
my brother, but necessity forced me to make that excuse.  
But what he is in deed, he can tel you better then I: for  
he is a man, & therefore will not be afraid to speak more  
boldly then I that am a woman. Hydaspes not percei-  
uing what she meant, said: my daughter, pardon mee,  
because I haue caused thee to blush in asking thee a que-  
stion, whereto a maide ought not to answer. But sit  
you in the tabernacle with your mother, who will be  
more gladd of you nowe, then when you were borne of  
her, and wheras she is at ease, comfort her with your  
presence, and tell her your affaires. I will see to the sa-  
crifice, and seek out some other maide, if there be any

The people  
will not let  
Carichia be  
sacrificed.



# 11 The Ethiopian Historie

Cariclia by  
many circum-  
stances decla-  
reth her loue,  
but her father  
vnderstandeth  
her not.

to be found that in your stead may be sacrificed with the  
young man. Cariclia almost cried out, when she heard  
that the young man should be sacrificed: yet (because it  
was best) with much ado she concealed her madde af-  
fection, and touched the marke againe almost, and said:  
ye, you shall not neede to seek any other woman, seeing  
the people haue remitted through me, that parte of the  
sacrifice. But if any require it, you shall not onely seek  
another woman, but another man too: if you do not, the  
muste you sacrifice none other but me with him. God  
forbid, (said he). But why say you so? she answered,  
because that the Goddes haue appointed that I muste  
both liue and die with this man. Hidaspes not yet per-  
ceiving the effect of the matter, said: daughter, I praise  
this your courtesie, in that you haue pity vpon this Greke  
straunger, and your fellow, with whom in your iourne  
you haue faile acquainted, and desire to saue him. But  
he cannot be deliuered from this offering. For nei-  
ther pitie, nor religion wil admitte that the custome of  
our countrie be all broken as concerning the making of  
sacrifice for blishe: beside this, the people will not be co-  
tent, which scant was moued by the goodnesse of the  
Gods to pitie thee. Then said Cariclia, O king, for per-  
haps I may not call you father, if the gentlenesse of the  
Goddes hath saued my body, let the same gentlenesse al-  
so saue my hart: who is my hart, the gods which haue by  
fatall destinte appointed this, do knowe very wel. But  
if this will not be granted, and that the slaughter of this  
straunger must needes adorne this offering, graunt  
me one request. Lette me kill the sacrifice, and I wil get  
me a name of stoutnesse among the Aethiopians, with a  
sword which shall be the greatest thing, and desirest  
that ever you shall be able to giue me. Hidaspes was  
troubled with this, & said: I vnderstand not what this  
contrarietie in your mind meaneeth: who euen now did  
goe about to defend, and saue the straunger, and now  
would



would with your owne hand kil him, as if he were your mortall enemy: Neither do I see what honestie or gloze can be in this fact, for one of your age. But put case there were, yet may you not by the lawe, for this is onely lawfull for the priestesses of the Sunne, and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a husband. Seeing it is so, your virginity will not let you haue your request, which wherevpon it should grow, I cannot tell. Truly saide Cariclia to Persina in her eare, that neede not to lette me, for if you will be content mother, there is one that can supply that name well enough. We will be content saide Persina merily, and God willing wee will marry thee to such a one as we shall thinke worthy both for you and vs. Cariclia spake more plainly, you need not chuse him that is chosen already, and as shee was about to say somewhat more openly for the present perill that shee sawe Theagenes in before her face imboldened her, and made her lay aside her maidenly shamesfastnesse. Hidaspes would heare her no longer, but said: O ye Gods, howe seeme you to mingle euill things, and good together to vs, that you may lesse one way or other this vnlooked for felicity of mine, in as much as you haue giuen me a daughter, that I thought not vpon, but haue made her in a manner mad: for shal we not iudge her foolish, that speaketh two fond things? She called him her brother that was not so. When she was asked what this straunger was, she answered shee knew him not: then sought she to saue him as her friend, whom shee knewe not: which when it was denied her, she besought mee that shee might kill him as her most enemy. When this could not be granted her, because it was lawfull for none to do it, but such a one as had a husband, shee said that shee was married, and named not to whome. How can shee haue a husband, whome the fire declared had neuer to do with her? Except this do erre in her  
alone



## The Aethiopian Historie

alone which is the surest rule that the Aethiopians haue, and neuer yet was proued contrarie, & would giue her grace, when she trode vpon it, to be vnturned though she had lost her maidenhede. At fewe wordes, I neuer saw any but she, that made the same man her friend, and enimie in one minute of an houre, and fained to haue a brother, and husband, which neuer was so.

Wherefore wile go you into the tabernacle, and see if you can bring her to her wittes againe, which is either made madde of the God that commeth in this sacrifice, or else is beside her selfe with too much ioy, for the good lucke that she looked not for. And I will goe answere the ambassadours which came from diuerse countries, and receiue such things, as they bring to welcome mee home after my victorie, vntill they haue found out another to be killed in her place, whom I haue appointed for that purpose. As soone as he had said thus, he sate in a high chaire, not farre from the tabernacle, and commaunded the legates to come, and let him see what they brought. Harmonias the herauld asked him whether all should come together, or orderly euerie nation by it self. Lette euerie one come orderly (quoth he) that I may honour euery man as hee deserues. Wherefore (quoth the herauld) shall Meroebus your brothers sonne come first, who came euen nowe, but he tarrieth till the souldiers that be about vs do make him roome. Thou vlt (quoth Hidaspes) why diddest not thou tel me of him presently? seing thou knowest that he was no legate, but a king, and my brothers sonne that deceased but late, whome I haue placed in his throne, and by adoption haue made mine owne heire to? All this I knewe, O king, saide Harmonias, but I thought it best to tary a time, for if a herauld, haue neede to do any thing, especially he ought to tarrie and wait for opportunitie of time. Pardon me therefore I beseech you, if I durst not be so bold as to break off the pleasant talke, that you had with the  
quene

Meroebus a  
yong king, to  
whom Caricia  
was after pro-  
mised to wife.



Quenes. Let him come therfore; nothe said the king. He went as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tall & proper yong man, at that time comming to mans estate, for he was seuentene yere old, and higher then al other that were there, and had a comely crewe of goodly fellows that waisted vpon him, and the Attiopian armie with great admiration and reuerence, made him ready way. Neither did Hidaspes tarre in his seate, but arose to welcome him, and imbrace him with a fatherly affection, and sette him beside him, and taking him by the right hand, said, my sonne you come in good time, you shall beside celebration of this solemne sacrifice, with me for my victorie, be royally married. For our Goddes and the founders of our stocke, and the other heauenly personages, haue prouided me of a daughter belike which shall be your wife: the secreties whereof you shal know hereafter, at this time if you haue ought to do with the people vnder your dominion, tell me. Meroebus when he heard of a wife, what for ioy and shame, could not hide him selfe so in his blacke colour. but that men might perceiue that he blushed, and after he had stayed a while, he said thus: father, the other legates that come, will giue you of the best, and most precious thinges that growe in their countries: but I, because you haue bene valiant in battaile, & declared your excellent manhode in noble exploits, haue thought it good to giue you a like gift hereunto, & therfore I giue you a man so well practised in bloudshedde and warre, that there can none bee found which dareth to haue to doe with him, in wassling, and fighting with plumes of leade, and in all manner of other exercises so sturdie, that no man is able to withstand his strength. There with he badde the man come forth. He stept out, and fell downe befoze Hidaspes, and was of such stature, being a man of the old making, that when he stouped to  
kisse

Meroebus presenteth Hidaspes with a Champion.



## The Ethiopian Historie

kille the kinges kne, he was as high almost as those  
 that stode about him. This done, he tarried not till he  
 was commaunded, but put off his apparel, and stode na-  
 ked, and made challenge against all that would come.  
 either with weapon, or with hand. After the king  
 sawe that none would come forth, though he had made  
 diuerse proclamations, he said: you shal haue a gift of vs  
 like your selfe. And then he commaunded to fetch an  
 old elephant, which was very great. When the beast  
 was brought, he receiued it gladly, and the people sou-  
 dainely fell in a great laughter, being well pleased with  
 the kings ciuilitie: many after they had laughed, and ie-  
 sted enough, it seemed they were ashamed of their fact.

The Seres  
 giue Hidaspes  
 two garments  
 of very strange  
 worke,

What the am-  
 bassadours of  
 happy Arabia  
 gaue.

What the Tro-  
 gloditz gaue,  
 and the Blem-  
 ings.

After him came the ambassadours that the Seres sent,  
 and brought to him two garmentes, one purple, and an  
 other white, the yarne thereof was spunne of the spi-  
 ders that bzeede in their countrie. After these giftes  
 were receiued, and they had desired the king that such  
 of their countrie men as were condemned in his prison  
 might be deliuered, and had obtained their sute, the em-  
 bassadours of Arabia Felix came and offered to him odo-  
 riferous leaues, both of oliues, and cinamon, and other  
 swete saouours that grow in Arabia, worth many ta-  
 lents, so that euery place was full of swete odours. Af-  
 ter these came they of Trogloditis, and brought golde,  
 and a couple of Gryphes with bridles of golde on their  
 heades. Then came the Bleminges which caried bows,  
 and arrowes made of dragons bones, and said: we  
 bring you, O king, such giftes as are not in valne equal  
 to the other, yet was there good accompte made of them  
 (as you can say your selfe) at the floud in battaile a-  
 gainst y Persians. They are (quoth Hidaspes) more worth  
 then other of greater price, for these are the cause why  
 the other are brought vs: and then he bad them tell him  
 what they requested. When they desired to haue their  
 tribute abated, he released them of all fourtene yeres.

This



This done, when all were come that had any message to doe, and were as well, or better rewarded then their giftes deserued. Last there came the legates of the Axionites, who payde no tributes, but were his confederates, and in league with him, wherefore they reioyced with him for his prosperous, and luckie voyage, and brought him giftes too, and among other a beast of wonderful and rare nature, as bigge as a Camel, whose colour was spotted, and vpon his skinne there was like scales, his latter part was very loine, and Lionlike, but his shoulders, forefeete, and breaste, were farre beyond the proportion of his other members: his necke was slender, and though the rest of his bodie was great, yet was his throte very smal, his head was in fashion like a Camels head, but it was not past twice so bigge, as the Libian ostriches heade, wherein he roled his eyes, terrible, as if there had bene in them some redde leade: his gate was neuer changed, but went not like no beaste either of the earth, or water, but he moued his legges on either side both at once, so that he moued his right legges, and left legges, not in order, nor one after another, but all his halfe body, with either of them: he was so tame and gentle to be dealt with all by hie, that he would be ruled of his keeper with a little corde, and rather follow his will, then the line he was tied in: as soone as the beast was brought in sight, all the people were afraid, and soudainely called it of the fashion and principal parts of his body Camelopardalis, and it made a great aray in all the place about the which the men stode. For such a chaunce befell, at the altar of the Moone stode two bullockes, and at the altar of the Sunne, foure white horses to be sacrificed: when the monstrous and straunge beast came in sight, they were as sore troubled, and afraid as if they had sene a spite, and one of the bulles, which as might be thought sawe the beast alone, & two horses brake out of their handes that

The Axionites giue Hidaspes a straunge beast which is here described and of the fashion of his body, called Camelopardalis.

Heliodorus A. 10. lib. 10. c. 14.



## The Ethiopian Historie

that helpe them; and ranne about as fast as they could; many they could not breake out of the compasse of the army, because the souldiers with their shieldes had made, as it were a wall round, but they ranne here and there, and overthrew all that stood in their way, were it vessel or any thing els, so that there was a great shout, as well of those to whom they came for feare, as also for loy and pleasure that other had to see them over-runne their mates, and tread them vnder their feet.

Wherefore Persim and Cariclia, could not be quiet in their tabernacle, but commaunded to drawe the curtaine aside, and looked vpon that, that vessel. There Theagenes either moued with his owne manly courage, or also stirred forward with strength, sent him of God, when he sawe his keepers that attended vpon him, dispersed here and there, with the tumulte start vp suddenly (for before he kneeled at the altar, and looked euery minnute to be slaine) and tooke vp a cleft sticke, wherof there lay a great many vpon the altar, and leapt vpon one of the horses that was broken loose, and holding him by the mane in steads of a bridle, and with his heeles, and the cleft sticke making him to go, followed the Bull. At the first euery man thought that Theagenes would haue bene gone, and therefore encouraged one another that they would not let him goe out of compasse of the souldiers. But by that hee did after, they sawe he did it not for feare, nor to auoid the sacrificing: for when he had ouertaken the Bull, in verie short time, he tooke him by the taile, and drane him forward of purpose to weary him in making him runne faster, which way so euer he went, hee followed after him, and with great skill so tooke heede to his shorteturnes, that they hurt him not. After he had aquainted the Bull with this, he rode at his side, so neare that their skinnes touched, and their breathes and sweatte were mingled together, & he made them keepe so equall

A wonderfull  
active feate of  
Theagenes.



although so, that those who were a little off, deemed that they had bene made but one, & committed Theagenes to the heauens that had so straungly yoked a horse and a Bull together. And vpon this looked all the people: but when Cariclia saw it, she trembled and quaked, because she knew not what he meant, and was as sore affraide of his hurt, if he should by ill happe haue a fall, as if she should haue bene slaine herselfe, so that Persina espied it, & said: daughter what lackest thou? Thou seemest to bee in euery danger that this stranger is in. Truly I my selfe also am somewhat moued with him, and I haue pittie of his youth, and I wish that he might be saved from this danger, and be not sacrificed, so that the seruice of the goddess might not be altogether vnperfect and neglected of vs. What is a iest in deede (said Cariclia) to wish that he might not die for that cause that he might not live. But mother, if you may saue the man, you do mee a pleasure. Persina not suspecting the troth, but that she was a litle in loue with him, said: although he may not be saued, yet be not afraid to tell thy mother what acquaintaunce thou hast with him, why thou shouldest be so carefull for him, though in deede this be a youthfull motion, and scant conuenient for a maide? A motherly nature knoweth how to conceale her daughters face, and also one woman anothers escape, because perhaps they are like affected. When Cariclia had very sorrowfully wept, she saide: In this point aboue all other I am vnhappy, because when I speake to those that are very discrete, and quicke witted they vnderstand me not, and when I tel them my calamities, they think I touch them not: nowe am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As she had saide thus, and was about to tell her the matter truly, she was stopped by a great crie of the people againe. For Theagenes, after he had let the horse runne as fast as he could, so long till his breast was equall with the

E. i.                      Bulles,

The property  
of a motherly  
nature.



## 241 *The Ethiopian Historie*

Bulles head, he lett him go at libertie, and fell upon the Bulles head betwene his hornes, and cast his armes about his head like a garlande, and clasped his fingers on his forehead before, and let the rest of his body hang downe by the right shoulder of him. So that the Bull in going, hurt him a little. After Theagenes perceived that he was weary with the great burthen, and his muscles were faint with too much travell, and that he came before the place where Hydaspes sate, he turned him selfe before, and set his feete before the Bull, who beate upon his hofes still, & so tripped him. He being let of his course, and overcome with the strength of y<sup>e</sup> young man, fell downe upon his head and shoulders, so that his hornes stucke so fast in the ground, that he could not move his head, and his fete stood upward, with which he spawled in vaine a great while, and by his febleness declared that he was overcome. Theagenes lay upon him, and with his left hand held him downe, but lifted his right hand up to heave, & looked merrilie upon Hydaspes, and all that were there els, who laughed, and were much delighted with that sight, and they heard that the Bull with his lowing declared the famousnesse of the victorie, as wel as if it had bene declared with a trumpet. On the other side was a great shout of the people, that said plainly nothing that one could understand to his praise, but with their wide throates, and gaping mouthes (as in like assemblies doeth oft happen) they seemed to extoll him to the heavens with one consent. Then by commaundement of Hydaspes, the officers ranne, and some brought Theagenes to him, other tyed ropes about the Bulles hornes, and took up the horse, and led them to the altars againe. And as Hydaspes was about to say somewhat to Theagenes, the people both delited with the young man, and were singularlie minded to him, ever since they sawe him first, and also maruelling at his strength, but rather for spite they had



had at Meroebus Aethiopian champion, cryed with one voice: let this fellow be matched with Meroebus man, let him that receiued the Eliphant, haue to doe with him that overcame the Bull. And because they were very instant. Hydaspes was content: wherefore the Aethiopian was brought forth straight, who looked cruelly round about him, and went on his tiptoes stretching himselfe, and shaking his armes very arrogantly. When he was come neare, Hydaspes saide to Theagenes in Greeke, Stranger, the people willeth that you shall haue to doe with this fellowe. I am pleased to doe as they will haue me, said Theagenes: but in what sort must we be matched? In wrestling quoth Hydaspes. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or els in death if I be slaine, content Caricia, who hitherto hath concealed our estate, or rather geuen me my last farewell. What you meane (quoth Hydaspes) to talke of Caricia I know not, but you must wrestle, and not fight with weapō, because it is not lawfull to see any blood shed before the sacrifice be done. When Theagenes perceiued y Hydaspes doubted least he should be slaine, & said: you doe wel to keepe me for the Goddes, and they shall haue respect to my businesse. And then hee took dust, and cast it vpon his armes and shoulders, that were yet sweatic with the chasing of the Bull, and marked that off, that it sticke not fast to his body, and then stretched forth his hands, and took some footing, and bent his legges a little, and stouped lowe, at a worde all partes of his body were ready, so that he stood, and with great desire awaited for the aduantage at the close. The Aethiopian seing this, laughed iresfully, and triumphed scornefully vpon him: and ranne suddenly vpon him, and with his elbowe hit Theagenes in the necke, as soe as if he had striken him with a leauer, and then drew backe, and laughed againe at his owne foolish conceit.

Theagenes  
wrestleth with  
Meroebus his  
man, & over-  
cometh him.



## 24: The *Aethiopian* Historie

But Theagenes like a man alway from his trade brought up in wrestling, and thoroughly instructed in Mercuries arte, thought it good to give place at first, and take some triall of his aduersaries strength, and not to withstand so rude a violence, but with arte to delude the same. Therefore he stooped lower, and made semblance as though he had bene very sorrowfull, and layde his other side to receive his other blowe. And when the Aethiopian came vpon him againe, he made as though he would haue fallen flat vpon his face: but as soone as the Aethiopian began to despise him, and was incouraged well, and came forwardly the third time, and lyfted up his arme againe to take holde of him, and putting his right arme vnder his left side, and by lifting up his hands, ouerthrewe them on a heape, and casting himselfe vnder his arme pittes, gryped his gozbelly with much a do, and forced him with his heeles to fall on his knees, and then leapt on his backe, and clasping his fyete about his priuie parts, made him stretch out his legges, wherewith he did stay vpon him selfe, and pulled his armes ouer his head behinde him, and laide his belly flatte vpon the earth. For this fact the people gaue a greater shoute then they did before, and the king himselfe could stay no longer, but started from his seate, and saide, O hateful necessity: what a man are we forced to kill by our lawe? And when he had called him vnto him, he said: young man, there lacketh nothing, but that thou be crowned before the sacrifice: surely this thy famous and notable victorie, but vnprofitable, and not continuall to thee, deserueth a crowne. But for as much as I can not deliuer thee from this present perill, though I would, yet will I doe all that I may for thee, without breache of the lawes. And therewith he put a crowne of golde vpon Theagenes head, and diuers men did for him weepe. Theagenes saide, then



I require you to let me obtaine this request at your pleasure  
 according as you haue promised. If there be no way to  
 escape this murthering, commaund me to be killed by  
 the hand of her that is found your daughter to day. Hy-  
 daspes was bitten with this word, and considered Cari-  
 cias request, which was like this, yet hee iudged it no  
 great matter to shunne it narrowly at that time, & saide  
 Stranger, I bade thee aske that which might be grante-  
 ted, and I promised to persurme it: beside, the lawe pre-  
 cisely willeth, that she that killeth the sacrifice, shoulde  
 haue a husband. She hath a husband too, saide Theage-  
 nes. This man is mad, saide Hydaspes, and beside him  
 selfe, and one that hath geuen ouer himselfe to death.  
 The fire declareth that she is a maid unmarried, and ne-  
 uer had to do with man, except you meane this Meroe-  
 bus (I cannot tel how you shoulde come by knowledge  
 thereof) which is not yet her husband, but I haue pro-  
 mised her to him. Neither is he like to be, saide Theage-  
 nes, if I know Caricias minde, and if you will beleue me  
 as a sacrifice. Good sir, saide Meroebus, no sacrifices that  
 be alive, but such as be killed, and cut vp, do with their  
 intrayles tell the southslayers what shall insue. Where-  
 fore father you said well that this straunge merchant  
 was mad, and spake nothing to any purpose. Therefore  
 if you will, let one carry him to the Altar, and when you  
 haue dispatched your other matter that you haue in  
 hande, then may you goe about the Sacrifice. Then  
 was Theagenes carried as commaundement was ge-  
 uen. But Caricia, who was comforted a little be-  
 cause of his victorie, and hoped for better lucke: when  
 she sawe him ledde away, was then in sorrow againe,  
 and Persina comforted her diuers wayes, and tolde  
 her that he might happen to be saued, if she woulde  
 tell her the rest more plainly. Caricia seeing the  
 time woulde permitte her to dyne off no longer,

Meroebus of-  
 fended be-  
 cause his chie-  
 fion had the  
 spoile.



telle the chiefe & principall pointes to her. That while Hydaspes asked if there were any moe who had ought to say. Hermonias answered, here are no moe but the people of Siene, which with other presentes brought letters from Oroondates, and they came but even now. When Hydaspes gave them leave to come to him, they delivered the letters, which he opened, and redde: the contents whereof were these:

To Hydaspes the gentle and fortunate king of the Aethiopians, Oroondates the great kings deputie, sendeth greeting.

Oroondates  
Letters to Hy-  
daspes.

For as much as when you overcame me in battell, but more in lofty courage of mind, you gave me a whole deputishippe of your owne courtesie, I shall thinke it no marueile if you perfourme a small request now. There was a certaine maide who in carriage from Memphis, happened to fall into your handes by chance of warre, and it was tolde me of such as were with her, and escaped out of your danger, that you commaunded her to be carried captiue into Aethiopia, this wench I desire you to sende me, both for her owne sake, but most for her fathers, for whom I would see her safe kept, he hath traueiled farre for her, and in this trauel he was taken prisoner in this time of warre by my souldiers, which lay in garrison in Eliphantina, whom I spied, when I tooke the viewe of those that escaped out of the battell, and he desired that he might be sent to your clemencie: you haue him such a man among the rest of the ambassadours, as may with his manners alone declare that he is a gentleman, and worthy onely with his behauiour to obtaine his desire at your hand. Sende him backe againe to me, O king, merry, who is not called onely, but hath bene ere now, a father too. When he had red this, he asked which of these is this y seeketh for his daughter?

They



They thewed him a certain old man, to whom he said:  
stranger, I will do any thing at Oporides request, <sup>Calicles cometh into</sup>  
but I commaunded ten onely to be brought hither, and <sup>Aethiopia to</sup>  
for as much as one of them is knowne not to be thine, <sup>seeke Car-</sup>  
looke vpon all the rest, if thou canst finde her take her <sup>clia.</sup>  
with thee. The old man fell downe and kissed his fate,  
& after he had looked vpon them al, as they were brought  
before him and found her not whom he sought, he was  
very sadde, and said none of these thing is she. You  
knowe (quoth Hidaspes) there is no want of god will in  
me, if you find her not that you seeke for, blame fortune.  
For I giue you leave to looke that neither here is any o-  
ther beside these, nor in the tentes: when the old man  
had bent his browes and wept, he lift vp his face, and  
looked round about him, and soudainely ranne forth as  
though he had bene madde. And when he came to the  
altar he did winde his cloake round like a rope (for he  
had a cloke on then by chance) & cast it about Theagenes  
necke, and cried that al men might heare: I haue found  
thee mine enimie, I haue gotten thee thou mischievous &  
accursed fellow: and although the officers would haue  
staid him, and plucked him from him, he hanged so fast  
vpon him, that he obtained leave to bring him before Hi-  
daspes, and the counsell. And there he spake thus: This  
man, O king, is he who like a theefe hath taken my  
daughter from me, this is he who hath made my house  
desolate, & without any child, he hath taken my hart e-  
uen from the altars of Apollo. And now he sitteth at  
the altars of the Goddess like a god and deuout man.  
Al that were there were moued with that which he did.  
Marry they vnderstande not his words, but they maruel-  
led at his worke. And When Hidaspes had him tell  
plainely what he meant: the old man (that was Cari-  
cles) concealed the trueth of Cariclia, fearing least if she  
were dead by the way, that he should haue much adoe  
with



Cadmus tol-  
leth Hidaspes  
how Caricles  
came out of  
Greece.

with her true parentes. But he tolde that briefly  
which was little but full in this sorte: I had a daugh-  
ter, O king, if you had seene howe wise, and faire with-  
all, she had bene, you would haue thought that I had  
good cause to say as I do: she ledde her life in virgini-  
tie, and was out of Dianas priestes, which is honoured  
at Delphi: that maide this iolly Thessalian, hath stolne  
out of Apollos temple: as he came being captaine of  
a holy ambassage to Delphi my native cite there to ce-  
lebrate a certaine feast. Wherefore it may well be  
deemed that he hath offended also against you, for that  
he hath displeased your God Apollo (which is all one  
with the Sunne) and defiled his temple. Furthermore,  
a false priest of Memphis was his companion in per-  
foumance of this his shamefull and heinous fact. After  
I had bene in Thessalia, and required to haue this fel-  
lowe, and they were all content to deliuer him to mee  
as a common plague of their countrie, where soener he  
were founde, I went to Memphis, which I deemed to  
be a place whither Calasiris would goe for diuerse cau-  
ses. When I came thither, I founde him deade, as well  
he had deserved, and was tolde by his sonne Thyamis,  
of all that belonged to my daughter: how that shee was  
set to Siene to Oroondates, where not finding Oroonda-  
tes (for I came thither too) at Eliphantina I was taken  
prisoner, & staied: from whence I came at this present  
in humble sort to seeke my daughter, and you shall  
doe me (unhappy man) a good turne, and a deede well be-  
seeming a king, if you will accept the deputies request  
made in my behalfe. And then he helde his peace, and  
wept bitterly to confirme that he saide, Hidaspes  
turned to Theagenes, & what say you to this (quoth he?)  
Theagenes answered, all that he hath laide against  
me in this accusation, is true: I am the thiefe, the vniust  
man, and the robber. As touching him: yet haue I done  
you



god a god turne. Therefore said Hydaspes, restore  
that which is not your owne, that because ye are devoted  
to the Goddes, ye may be a cleane, and glorious sacri-  
fice, and not come to be punished for your offence. Nay  
(quoth Theagenes) not he that did the wrong, but he that  
hath the commoditie of it, ought by iustice to make restitu-  
tion. Seeing therefore you haue her, restore her, for  
it is Caricia, whom he also will confesse to be your  
daughter. No man coulde rule himselfe any longer,  
but they were disordred in euerie place. Sismithres, who  
had withhelde himselfe a good while, for at that he knew  
the whole matter that was in handling, till it were  
bolted out, which by little and little came to light, then  
he came to them, and embraced Caricles, and said: your  
adoptiue daughter, which I once deliuered you, is well  
found, and knowne to be their daughter, whom you  
knowe your selfe well enough. Caricia also ranne out  
of the tabernacle like a madde woman, without regard  
what because of her kind and age, and fell at Caricles  
fete, and said: O father, no lesse deere to me, than those  
that begate me, take what reuenge you wil of me, with-  
out any regard to the excuse, which some man might al-  
ledge that it was the Goddes will, and their doing.  
Persina on the other side kissed Hydaspes, and said, hus-  
band, iudge that all this is so, and be sure that this yong  
Greeke is your daughters husband. The people in  
an other place reioyced, and almost daunced for ioy, and  
with one consent were all gladde of that which was  
donne, marry all they vnderstode not, but gathered the  
most part of Caricia. Perhappes also they were stry-  
red to vnderstand the truth by inspiration of the Gods,  
whose will it was that this should fall out wonderf-  
ly, as in a Comedie. Surely they made very contrarie  
things agree, and ioyned sorrow and mirth, teares and  
laughter together, and turned fearefull, and terrible

Who ought  
by iustice to  
make restitu-  
tion of wrong.



## The Æthiopian Historie

things into a ioyfull banquettes to the ende, many that weapt begonne to laugh, and such as were sorrowfull to reioyce, when they founde that they sought not for, and lost that they hoped to finde, and to be shorther the cruell slaughters which were looked for euery moment, were turned into holy sacrifice. Then Hidaspes to Sisinithres: right wise man what must we doe? To refuse the sacrifice of the Goddes is a wicked act, but to offer them which they haue provided for vs is the duty of deuote men: we must therefore bethinke vs what is best to do. Thereunto Sisinithres answered not in Greeke, but in the Æthiopian tongue, that all might vnderstand him, thus: through too much pleasure, O king, the wisest men are often times blinded, you might haue perceined at the first that the Goddes liked not the sacrifice which was ordeined, who haue nowe euery way declared that happy Cariclia is your daughter euen at the very altars, and haue brought him, that brought her vp, out of the midst of Greece, as it had bene of purpose: they haue seared and troubled the horses and Bulloches too, that stode before the altars, wherby they declared that the greater sacrifices, which haue bene vsed among our ancestors shoulde nowe cease, and be vsed no more. And beside, declared this yong Greeke to be the maides husbande, which may be the ende and conclusion of this comedie. Lette vs therefore suffer these diuine miracles to linke in our mindes, and be healpers of their will, and doe more acceptable sacrifices to them, and leaue murthering, of men, and women for euer hereafter. After Sisinithres had said thus so lowde that all might heare him, Hidaspes who vnderstode also the tongue wherein he spake, toke by Theagenes and Cariclia, and saide: seeing that these things bee thus appointed by the will and pleasure of the Goddes, I thinke (howe seemeth it to you

To much ioy  
blindeth the  
wisest men of  
tentimes.



so you be here also) that it is not good to strive against them: wherefore before them who have preordained this, and you also which came with your consent to followe their fates and destinies, I wish that these two may increase and growe in wedlocke, and give the leave to reioice either other, that they may have children. And if you shall thinke it good, lette this decree be confirmed with sacrifice, and lette vs fall to worshipping of the Goddes. The army consented thereto, and with clapping their handes gave a signe that they were contented with the match. Hydaspes then came to the altars, and ready to beginne sacrifice, said thus: O Sunne our lord, and lady Moone, for as much as Theagenes and Cariclia are declared to be man and wife by your good willes, I am sure you will accept of their offerings, and suffer them to do sacrifice to you. This saide, he took off his owne miter, and Persinas, which were the notes of their priest, he set one upon Theagenes head, which was his owne, and the other upon Cariclias that was Persinas, when this was done, Caricles remembred him selfe of the Oracles answer at Delphi, and saue that fulfilled in deede, which was promised before of the Goddes. Which was, that after they fledde from Delphi, they should come at length to countrie scortcht

Theagenes & Cariclia, are married by consent of Hydaspes, & are made priests, he the Sunne, and she the Moone.

with burning Phœbus beames:  
Where they as recompences due,  
That vertue rare doe gaine:  
In time to come ere it be long,  
white Mitres shall obtaine.

The prophe-  
cy in the end  
of the second  
booke fulfil-  
led.

Thus after they had on these white miters, and were made priestes by the voice, and opinion of Hydaspes, & had done sacrifice very well, they roade in Chariottes drawn with horses, Hydaspes and Theagenes in one, Sifimithres and Caricles in an other, and Persina with



## The Aethiopian Historie

with Caridia in the third but their stanes were wryth  
then white even to Meron with great sea. and melons  
of instruments of musike; to accomplish the secret  
affaires of iudicke in the citie for those souldiers  
take care. and the Aethiopian historie in Theogenes  
and Caridia, the author wherof is Heliodorus of Tires  
for a citie in Phoenicia, soune of Theodorus, which sets  
forth his pedigree from the Sunne.

## The end of the tenth and last booke of Heliodorus his Aethiopian Historie.



